A Short

DISCOURSE

Of the

TRUTH & REASONABLENESS

Of the

RELIGION

Delivered by

JESUS CHRIST.

Wherein the ſeveral Arguments for Chriſtianity are briefly handled; the Miracles done by our Saviour, Apoſtles and Chriſtians, in confirmation of this Doctrine, are proved from the Confeſſions of the Enemies of our Religion, Jews and Heathens, and from the unqueſtioned Authorities of the moſt Eminent Fathers of the Primitive Church.

by Henry Yelverton.

Unto which is added

A Diſquiſition touching the Sibylls and the Sibylline Writings; Wherein the Objections made by *Opſopæus*, *Iſaac Caſaubon*, *David Blondel*, and others, are examined, and the Authority of thoſe Writings Aſſerted; which may ſerve as an Appendix to the foregoing Diſcourſe.

By another hand. John Twysden.

Joh. 1.45. *We have found him of whom* Moſes *in the Law and the Prophets did write,* Jeſus *of* Nazareth *the ſon of* Joſeph.

Joh. 15.24. *If I had not done among them the works which none other man did, they had not had ſin.*

Poſſum quidem dicere neceſſaria fuiſſe (Prodigia) priuſquam crederet mundus. Quiſquis adhuc Prodigia, ut credat, inquirit, magnum eſt ipſe Prodigium, qui credente mundo non credit. *S. Aug. de Civitate Dei*, lib. 22. cap. 8.

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DISCOURSE

ON THE RELIGION

OF JESUS CHRIST.

TO THE READER.

I Was once reſolved to have ſaid nothing before this Diſcourſe, becauſe I look on Prefaces generally as more faſhionable then neceſſary, and more fit to uſher in ſomething that is pleaſant, then any thing that is ſerious: But conſidering with my ſelf both the Time and Occaſion of my Writing, and finding ſomething to have fallen from my Pen ſuitable to both, I then ſaw I was obliged for thy ſake to do that which I hoped I happily might have awarded.

The Occaſion that put me on Writing was a deſire to ſatisfie my ſelf concerning the truth of the

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Miracles done by our Saviour: Not that I had in the leaſt any diffidence of them; but becauſe I found Atheiſm, through the iniquity of our Times, was grown ſo impudent, that in moſt places where I came the only Wit was to queſtion Principles, and no man was Ingenious but he that talked moſt confidently againſt the Foundations of our Faith. I was amazed when once I heard the Miracles done by our Saviour queſtioned, and that not only for Argument ſake, but with much zeal and earneſtneſs; becauſe the Evangeliſts who relate them were Parties, and therefore upon no Reaſon ought to be admitted as Witneſſes. This Argument ſeemed to carry in it great plauſibility; and I perceived ſeveral, who wanted not Abilities, very much

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taken with it, as if all our Faith was to fall before it, when this proceeded meerly from want of ſearching to the bottom; for I can believe no man that is Rational, but muſt in this particular receive ſufficient ſatisfaction, if he will but take half that pains to confirme himſelf in the Truth, which divers amongſt us have done to ſhake it.

This was the principal aim of this Diſcourſe; and I hope I have in this Particular produced the Confeſſions of Jews and Heathens, the open Enemies of our Faith, which may perſwade any perſon, ſince they were not Parties, (their own Argument) *to believe the truth of them. I confeſs, we do in this Age want many Records the Primitive Chriſtians Appealed to for the Truth of what they ſaid.*

As the Archives *at* Rome, *which*
Apol.cap.21. Tertullian *produceth to the* Roman *Senate, as a witneſs of the miraculous Eclipſe at our Saviours Crucifixion; The Acts of*
Apol.2.p.66. Pilate, *which* Juſtin Martyr *deſires the Emperour* Antoninus *to ſearch, concerning the Miracles done by our Saviour,* &c. *But, thanks be to God, we are not yet deſtitute, but we have ſome Authorities remaining, not to be contradicted. And for my part, I cannot but judg that ſufficient, had we no more, The ſtrange Conqueſt of the World to the Croſs of Chriſt, effected by ſuch weak and ignorant perſons as the Apoſtles were; when the Doctrine they taught did not only deprive the embracers of it, of all the Pomp, and Pleaſure, and Glory of this world, but ſubjected them to all the miſeries and tor-*

ments the cruelty of the Devil or man could invent.

To these I have added the Authorities of the most Eminent Fathers of the Primitive Church, for the most part taken out of either their Apologies to the Emperours and Senate, for their Faith, or their Answers to the Discourses of the Heathen Philosophers against it. And for my part I cannot but perswade my self, that no rational man but will believe, that such Learned men as they were (for I speak not now of them under any other Notion) durst plead to the Senate and Emperours, as Arguments to take off their Persecutions, the Miracles they then did, unless the matter of Fact they urged had been true and not fictitious: For certainly, had it been otherwise, instead of mitti-

gating, they had but enraged their Enemies; instead of lessening their punishments, they had encreased them.

Against this of Miracles, I meet but with one Argument our Atheists have invented, (which they may thank the Church of Rome *for, who by their foolish Legends, and Monkish doteries have beguiled very many into the belief of their apparent erours, and that is, That they believe the Real Miracles done by Christ, and Christians for some Ages after our Saviours Passion, were Deceits and Impostures. And though this be very presumptuous, to suppose all the world could be cheated so much, contrary to their Interest, because they see some now beguiled and abused by those whose Interest 'tis to do so: Yet I think to this there*

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is an Answer beyond a Reply; for though it be very easie for men to feign Miracles, when the Patient conspires in the deceit as well as the Agent; yet it is impossible to deceive, when he that is miraculously recovered, doth oppose both the Doctrins and Persons of them that do it. Here now we produce you Miracles done upon Heathens themselves, who were so far from conspiring to deceive the world into the Christian Faith, that they made it their business to destroy the Professors of it. Here we produce the gods they worshipped, confessing themselves Devils, trembling at the Name of Jesus, and not daring to lye to the meanest Christian.

Neither is it at all material to say, as I have heard some do, That the Devils might confess, to deceive the world after another

manner. 'Tis possible they might do so, (that being their proper work) but here this deceit is to destroy himself, his Kingdom, the Dominion he gained over the whole world, to fix into the hearts of people Principles against himself, and to uphold a generation of men that resist him, renounce him, and fight against him.

To this let me add, That these Miracles were done without any outward Applications, without any Spells or Charms, without the least matter to work on, but only by the Name of Jesus Christ, and that not by some Eminent Christians, but by any Christian, Apol. ca. 21. Adv. Gen. l. 1 *as* Tertullian *and* Arnobius *sufficiently assures me.*

If it be asked me now, Whether the Power of Miracles still continues in the Church? I must Answer

ſwer with S^t^ Auſtin, *That he that wants a Miracle to believe, is now a Prodigie himſelf, that doth not believe when the world believeth: But yet this I find,* St Paul *was very much grieved at* Epaphroditus *his ſickneſs, and did not recover him, when he did daily others; and I ſuppoſe upon this ground, becauſe God beſtowed this miraculous power to convert to Chriſtianity, which was not neceſſary to* Epaphroditus, *already a Chriſtian; and 'tis not improbable but God might ſtill bleſs his Church with thoſe extraordinary gifts for the converſion of Infidels, which are not to be expected of us, who are Chriſtians already.* Phil. 2.

If now this be true, which certainly no man can queſtion, who will believe any thing he hath not ſeen? If our Saviours Miſſion

and Doctrine, if the Christianity the Apostles received from him, and the Universal Church from them, be confirmed by Miracles, 'tis not only irrational, but perfect folly, to question any truth our Blessed Saviour hath delivered, be it never so much above the reach of our frail Understandings, and imperfect Reasonings, since God for the truth of it hath annexed his Seal to it: For he that shall doe so, must either believe there is no God, which is contradictory to the very nature of a Miracle, or which is worse, that God confirms that which is not true.

I have nothing further to inform thee of, but the time of my writing, which thou maist easily perceive, in reading, without my telling it. 'Twas some years ago,

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in the midſt of thoſe miſeries we groaned under; and then it was no wonder Atheiſm took ſo deep root amongſt us, when an outward form of Godlineſs was made a Cloak for all manner of impieties and villanies.

It was much to be hoped, ſince God hath worked a Wonderful thing, if not a Miracle, amongſt us, ſince God hath reſtored our King and Church, beyond all expectation, without the leaſt drop of blood, that this it ſelf ſhould have rooted out thoſe Poſitions which our late wicked Times had bred amongſt us; but ſince 'tis otherwiſe, I hope I may be pardoned for giving the World this trouble. I am too ſenſible of mine own imperfections to expect much from ſo ſleight a Piece; but having had the happineſs by it to ſatisfie ſome whilſt

whilſt it was in MSS, I hope it may more now it is publiſhed; and if it doth but engage ſome Learned Perſon to write in our Engliſh Language of this Subject, I ſhall judg my pains well ſpent, becauſe I am confident nothing will conduce more to the Glory of God, and good of his Church, which I aſſure thee was, and ever ſhall be the aim of the Author.

Courteous Reader,

THe Printer doth desire thee, that before thou readest over this little Discourse, thou wouldst mend these faults, and pardon him for giving thee this trouble.

Page 5. line 25. read *was*. p.13.l.18.r. *to Constantine*. p. 14.l.2.r. *Antoninus*. ibid.l.15.r. *Vopiscus*.p.16.l.6.r.*sheirs*. p.19 l.18.r. *destruction*. p.20.l.2.r. *inulti*. p.22.l.17. dele *think*. p.25.l.9.r. *Pellæus*. p.25 l.10.r.*appeared*. p.35.l.18. r. *Abranavell*. p.40.l.26.r.*oppose*. ibid.l.28. in margine,r. *arctè*. p.43.l.28.in margine,r.*virtutum*. p.62.l.2.r.*Omnipotents*. p.76.l.nlt. in margine,r. *denuntiantis*. p.84.l.16. in margine, r. *Homilia secunda*. p.85.l.ult.r.*likely*. ibid.l. 10.in margine, r. *δ'νύσαμεν*. ibid.l. . in margine, r.*παγίνσας*. p.88.l.4.r.*Cyrill*. p 91.l.24.in margine, r. *Contigere*. p.111.l.14. in margine, dele *quolibet*. p.122.l.30.r. *other*.p.123.l 10.r.*of the Martyr*.p.137.l.26.in margine, r.*παγαύμενον*. p.143. l.11.r. *putarentur*. p.151. l.12.r. *Fraym*. p.160.l.29.r *Erythrea*. p.164.l.penult.r. *Pircon*. p.174 l.13.*burnt* r.*revieweđ*. ibid.l24.r.*about* 70. p.184. l.10.in margine, r.*ποιμάδη*. p.196.l.7.r. *first*. ibid.*shall* r.*have*. p.196.l.8.r *shewed*.

The Truth and Reaſonableneſs of the Religion delivered by Jeſus Chriſt.

I Hope no man will judge an Apology for Chriſtianity either impertinent or unſeaſonable in this Age, when amongſt the greater ſort of men the Name only remains, and the Practice is vaniſhed. Theſe Apoſtatizing times have bereft us of many great advantages the Primitive Chriſtians had for the increaſing of their Belief. And 'tis ſad to conſider, that the Foundations of our Faith have been ſo tottered and ſhaken, by the moſt horrid actions of pretended Chriſtians, that too too many have been apt to believe Religion to be nothing elſe but Policy, and a crafty Art to perſwade mens Conſciences to act that for God, which otherways their very reaſon would inform them to be moſt horrid. Chriſtianity is not to be blamed upon this account, whoſe Principles are not only pure, but peaceable. A Religion never propagated but by ſufferings; the Martyrs flames enlightned the world into a belief of Chriſt, not their hands. Our Saviour did not only bring peace into the

world at his birth, but left it as the beſt Legacy he could give his Diſciples, when he went to his Father. The Primitive Fathers through all their Perſecutions counted Prayers and Tears the only Arms lawful for Chriſtians. *Tertullian* in his moſt excellent Apology tells the Romanes how deſolate their Countrey would be, if the Chriſtians would but forſake them, that they would preſently be a prey to their Enemies.

Procul dubio expaviſſetis ad ſolitudinem veſtram, ad ſilentium rerum, & ſtuporem quendam quaſi mortui Orbis: Quaſiſſetis quibus imperaretis, plures hoſtes quàm Cives vobis remanſiſſent, nunc cum pauciores hoſtes habetis præ multitudine Chriſtianorum. Ap. ca 37.

Without doubt (ſaith he) you would be amazed at your ſolitarineſs, at the ſilence of things, at ſuch a ſtupor as if the World was dead: You would ſeek who to command; more Enemies would remain then Citizens; for now you have fewer Enemies by reaſon of the multitude of Chriſtians. You ſee the Chriſtians were then ſenſible both of their number and of their power: Yet how boldly doth this excellent Father challenge them to accuſe the Chriſtians of any Conſpiracy againſt their Magiſtrates, of the leaſt wickedneſs, as firing their Enemies Towns, or of any revenge when the greateſt lay in their power. Nay he concludes this with an *Abſit*.

Sed abſit aut igni humano vindicetur divina ſecta, aut doleat pati in quo probatur.

God forbid this Divine Sect ſhould be revenged by humane fire, or ſhould grieve to ſuffer in what it is tryed.

This I have begun with as a Preface to my Diſcourſe,

Diſcourſe, that the World might ſee 'tis not Chriſtianity, 'tis not Religion doth countenance ſuch actions; but that the Devil (who when he pleaſeth can transform himſelf into an Angel of light) doth endeavour to introduce Atheiſme, by infatuating his Vaſſals to abuſe Religion, to uſe that as a Cloak; and ſo he hopes when the vizard is off, and theſe Hypocrites appear in their colours, the Religion they profeſs will vaniſh with the Profeſſors.

This being premiſed, I hope I need not juſtifie my ſelf in endeavouring to maintain ſo great a Truth, which I think in no time needs more to be ſtudied then now, when the open Adverſaries of Chriſtianity do not only encreaſe in their number, but in their confidence; and the iniquity of our times permits men not only to maintain in Diſcourſe, what formerly they durſt ſcarce think, but alſo publickly to vent Atheiſtical Principles in Print, as no Chriſtian ear can ſuffer.

Chriſtianity is a Doctrine will no way pleaſe our Atheiſts, who are ſo far from denying themſelves, that they only count them wiſe men, whoſe buſineſs is to pleaſe, and enjoy themſelves. 'Tis no wonder theſe men are loth to believe a God, when they wiſh there were none. 'Tis an excellent ſaying of *Minutius Felix*, which I have often thought on.

Nec ignoro plerosque ex conscientia meritorum se post mortem nihil esse magis optare quàm credere; Mallent enim penitùs extingui quàm ad Judicia reparari.

I am not ignorant (saith he) that there are many who out of the conscientiousness of their deserts, do rather wish then believe they shall be nothing after their death; for they had rather be extinguished then be repaired to Judgment.

To these men I shall only say what *Arnobius* hath put in my mouth almost upon the like occasion. But Christ (say the Heathens) doth not prove there shall be that future existence which he promiseth. Be it so: For (as I have said) there can be no proof of future things. When therefore this is the condition of all future things that they cannot be reached or comprehended with any reach of Anticipation; Is not that reason best of two uncertainties that depend upon ambiguous expectation, to believe that rather which carries some hope in it, then that at all which carries none. For in this there is no danger, if that which is said to hang over us be empty and vain, but in that there is the greatest damage, that is the loss of Salvation, if when the time comes that be found no lye.

Sed & ipse quæ pollicetur non probat. Ita est: Nulla enim, ut dixi, futurorum potest esse comprobatio. Cùm ergo hæc sit conditio futurorum, ut teneri & comprehendi nullius possint Anticipationis attactu; Nonne purior ratio est ex duobus incertis, & in ambigua expectatione pendentibus, id potius credere quod aliquas spes ferat quàm omnino quod nullas: In illo enim periculi nihil est si quod dicitur imminere cassum fiat & vacuum, in hoc damnum est maximum, id est salutis amissio, si cum tempus advenerit apperiatur non fuisse mendacium. Arnob. lib. 2. p. 44.

I shall principally direct my Discourse against

gainſt this ſort of men, who I cannot properly call Atheiſts, becauſe they acknowledge a God, but yet tell us he regards not theſe petty inconſiderable actions of men; as the Poet ſpeaks of *Jupiter*; That he is not at leiſure to be preſent at theſe trifling affairs. *Non vacat exiguis rebus adeſſe Jovi.* Ovid.

And truly it would be well for men of theſe Principles, that their poſition was true; for then they might hope that God in another world would not take account of thoſe actions which he conſiders not here. Againſt theſe men I ſay I will direct my Diſcourſe; and the beſt way (in mine opinion) to convince them of the truth of Chriſtian Religion, is to preſs thoſe Arguments againſt them which were the firſt Motives to move the Roman world to believe a Crucified Saviour. For if the Romanes were rational, wiſe, and underſtanding men, and neither in parts nor underſtanding at all inferiour to the moſt intelligent amongſt us, the ſame reaſons that had ſtrength enough in them to convince them, muſt have ſtrength enough in them to convince us. Now the firſt Motive that moved them to conſider the Doctrine of Chriſtianity, were thoſe extraordinary Miracles that Chriſt, the Apoſtles, and Chriſtians did for a very long time amongſt them, which being obvious to ſenſe, the moſt obſtinate Heathen could not deny; and being above the power of man, the moſt willful amongſt them could not but acknowledge to be done

by the finger of God. This of Miracles is that I shall most particularly insist upon; but my intentions are, before I come to prove these Miracles, to treat of those several other Arguments which are used by Christians to confirm their Faith: And though to a considerate person there is none of them but carries weight enough in them to assure him both of the truth and excellency of Christianity: Yet to the most obstinate Rationalist (if I may so call him) that Argument which carries along with it Omnipotency, that never goes without Gods Seal attesting it, must force him to believe, what perhaps he is most loth to do.

The Method I shall follow is this.

1. First, I shall shew you, that both the Jews and Gentiles expected such a Prince to arise out of *Judæa*; and the Jews generally about Christs coming.

2. Secondly, That the Jews that now expect him, confess the time they expected him to be past.

3. Thirdly, That there was one *Jesus* that did come, whom both he and we say was that Prince.

4. Fourthly, That this *Jesus* that did come, did come about the time the Jews expected him, and did answer all the Prophesies concerning the *Messias*.

5. Fifthly, I shall prove that the Religion delivered by this *Jesus*, is, where it is not above reason, most reasonable, and upon the principles

Principles of Reaſon ought to be admitted; Where it is above the reach of Reaſon, and depends upon the Authority of the Lawgiver, is confirmed by Miracles, which carrying Omnipotency, and Gods Seal perpetually annexed unto them, need not deſire but command admittance.

I ſhall begin with the firſt, to ſhew that about that time of our bleſſed Saviours Incarnation, not only the Jews did expect their *Meſſias*, but the Heathens did dread ſome King to be born in *Judæa*, who ſhould rule the World: And though perhaps both of them looked for a Temporal Prince, yet 'tis conſiderable, that though they were miſtaken in the manner how, yet they were not in the thing, that ſuch a Prince ſhould ariſe in *Judæa*. *Theſis* 1.

For the Jews firſt.

Had we no other Teſtimonies then that S. *John* gives us of the woman of *Samaria*, *I know that when the Meſſias cometh*; we might eaſily ſuppoſe 'twas a thing univerſally believed and known, or elſe it would not by ſuch a perſon have been ſo confidently aſſerted. But in *John* 3. we may find all men muſing whether *John Baptiſt* was not the Chriſt. In *John* 7. we find it taken for granted, that he was to come, becauſe the Jews tell us, that *when he cometh, no man knoweth whence he is*; and more particularly by the Quære following; *When Chriſt cometh can he do more Miracles*? But what need I ſay more of this *John* 4. 25. *John* 3. 15. *John* 7. 27. *verſe* 37.

when it was not only the expectation of the Ancient Jews, but is ſtill of the Modern, who (as credible Authors aſſure us) do at this day upon any tempeſtuous weather open their windows in expectation of him. I know ſome of them begin now to be ſo hardned, and are ſo tired in their expectation, that as they excuſe his not coming at the time we ſay he ſhould, becauſe of the ſins of the people; ſo are apt to believe he never will come for that reaſon.

The Jews in their Liturgy ſing at this day this ſad verſe. Veniat Elias Propheta, Elias Propheta, Elias Propheta, repentè ad nos veniat cum Meſſiah filio Davidis. *As Hoornbeck teacheth us in his* 2. lib. cap. 1. pag. 193. De convertendis & convincendis Judæis. *In the night of the Feaſt of the Propitiation they pray.* Rememoretur coram te memoria Meſſiæ filii Davidis ſervi tui, & memoria populi tui. *Ibid.*

'Tis an anſwer they have invented, in my opinion, very fatal to themſelves, and to their converſion very prejudicial: For as they have no ground to ſay, that God who promiſed the Meſſias of his free goodneſs, and without Condition, ſhould not ſend him in the fulneſs of time according to his promiſe, be the ſins of the people never ſo great; ſo it is in its own nature impoſſible to overthrow ſuch an anſwer when the matter of the anſwer is true, but the reaſon falſe. 'Tis as impoſſible for us, I ſay, to prove, that can be no reaſon, as it is for them to prove it is a reaſon; and ſo when the Jews give us that reaſon, and only inſtance in ſome examples of Gods deferring his promiſes becauſe of the ſins of the people, they only prove, that had not Chriſt come, that might have

have been a reaſon, which at moſt amounts but to a probability; So when we reply to them, we cannot ſay that can be no reaſon Chriſt had not come, becauſe what may be probable cannot be ſaid to be impoſſible; but this we ſay, 'tis no reaſon becauſe Chriſt is come. And ſo you may ſee this willful Nation are come to this paſs, that reſolving not to believe Chriſt come, they will anſwer Gods promiſes, which are as well certain for the time as the thing, with an anſwer which is at moſt but probable; and this probability concurring with their wills ſways more with them then the greateſt certainty. I ſhall ſay no more of this here, becauſe when I come to my ſecond Propoſition I ſhall have a fitter occaſion to handle it.

I ſhall proceed to ſhew you the ſecond part of this Propoſition, *viz.* That the Gentiles had ſome expectation of ſuch a Prince to ariſe. And this will appear,

1. From the authority of the Sybils, who evidently foretold him in all the Qualifications he came; which if they did, we have ſufficient reaſon to believe the Gentiles expected him, becauſe 'tis evident they eſteemed them true Propheteſſes. That they believed their authority we need no other to aſſure us but the Poet, who commands as great a credit to his words, as if he had been repeating a leaf out of the Sybils. That they were long before Chriſts time the ſeveral Authors

Credite me vobis folium reciſare Sybillæ. Juven.

thors that name them. [a] *Diodorus Siculus*, [b] *Dionysius Halycarnassæus*, [c] *Pliny*, [d] *Solinus*, and [e] *Virgil* will assure us: Especially if we adde to this, that those that mention the *Sybilla Erithræa*, the most famous of them, makes her elder then *Troy*, as [f] *Dionysius Halicarnassæus*, *Apollodorus*, and others do; those that mention *Cumana*, makes her as old as *Tarquinius Superbus*, or at the least *Tarquinius Priscus*; as [g] *Dionysius Halicarnassæus*, [h] *Plinius*, [i] *Solinus*, and [k] *Agellius* doth, and most remarkably *Virgil*, who lived in *Augustus* time, and expressly tells us, That the last Age of the Cumæan Verse is now come. I might cite more Authors to this purpose, but I need not; there remains but one thing to strengthen this Argument, which till of late I think for this last 1000. years was never questioned by Christians, and not now by any but those that either deny or question all Antiquity; and that is, that those Verses wherein our Saviour is so clearly prophesied was theirs, and not foisted under their names by some Christian in the first times of Christianity. This I shall prove unto you with as much brevity as I can.

But before I come to it, it is necessary for me to premise thus much; That where a matter of Fact is denyed, it is impossible to prove it, but by Authority, or by Arguments which only amount to a probability; for no higher demonstration is the matter capable of, and so great a force our Arguments have

a *Antiq. Rom.* lib.1. p.39.
b *Edit. Wecholiana, Anno* 1586.
c Lib.7.cap.33. *Divinitus fuit in sybillis.*
d *Cap.*8.p.24.
e *Eclog.*4.
f *Lib.*1. *pa.* 44.
g *Lib.*4. p. 259. *lin.*21.
h *Lib.*13.*ca.*13. de libris.
i *Cap.*8.p.24.
k *Ultima Cumæi venit jam carminis ætas.* Eclog.4.

have for this purpoſe. The firſt whereof is,

1. That moſt of the Antient Fathers preſs theſe Authorities againſt the Heathens in their Apologies. I ſhall name ſome of them.

1. *Juſtin Martyr* in his firſt Oration to the *Greeks* preſſeth them with the Sibylls: if you will not believe us, be perſwaded by your moſt ancient and very old Sybyll, whoſe Books are happened to be ſaved in the whole world. And ſome few lines after he adds: Believe her clearly propheſying concerning the coming of our Saviour Jeſus Chriſt, and concerning all thoſe things which were to be done by him. This Father mentions them alſo ſeveral times in his Apology, which for brevities ſake I omit. The ſecond Father ſhall be *Origen*, and perhaps you may wonder at that, becauſe he is one of the Authors for the contrary: therefore I chooſe him, and that very place. 'Tis in his 7th Book againſt *Celſus*. Then (ſaith *Origen*) I know not what he means, by ſaying that we had rather call the Sibyll the Childe of God then Jeſus, when he affevers that we have inſerted many and blaſphemous things into the Sibylls books, and ſhews us nothing,

Πείθητε τῇ ἀρχαιοτάτῃ καὶ σφόδρα παλαιᾷ Σιβύλλῃ, ἧς τὰς βίβλους ἐν πάσῃ τῇ οἰκουμένῃ σώζεσθαι συμβαίνει. And after he adds this, Περὶ δὲ τῆς τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μελλούσης ἔσεσθαι παρουσίας, καὶ περὶ πάντων ἃ ὑπ' αὐτοῦ γενέσθαι μελλόντων σαφῶς καὶ φανερῶς προαναφωνέσι. *In fine.*

Εἴτε οὐκ οἶδα ὅπως ἐβούλετο ἡμᾶς μᾶλλον Σίβυλλαν ἀναγορεύσαι παῖδα θεοῦ ἢ Ἰησοῦν, ἀποφαινόμενον, ὅτι παρενεχθέντα εἰς τὰ ἐκείνης πολλὰ καὶ βλάσφημα, οὐ μὴν ἀποδείξαντος μηδὲ ὅτι παρενεχθέντα. Ἀπέδειξε δ' ἂν εἰ καὶ ἀρχαιοτέρα, καθαρωτέρα ἐδείκνυτο καὶ

οὐκ ἔχουσα ἄρα οἴεται παρεγγεγράφθαι. lib 7. pag. 369. Edit. Cantab.

nothing; for he shews not what we have inserted; certainly he would have shewn them us if he could have produced more ancient, and more incorrupted Copies, and such as had not those things which he supposeth are inserted in them. All that I can gather from this place is, that *Celsus* being pressed with the Sibylls authorities, and finding no way to answer them, thought it the surest answer to say, that the Christians had foisted those verses in them; which methinks is no reason for us to believe a satisfactory answer; when *Origen* here in this place, wondering at so confident an assertion without the least of proof. Had there been the least ground for it, it would have stood *Celsus* in good stead to have shewed any ancient Copie without those Interpolations. Certainly he was too great an Artist in reasoning, to let slip so great an advantage, had it indeed been any; and this I leave to any sober mans judgment.

The next that follows shall be *Tertullian*, who in his second Book *ad Nationes*, proving our Faith for Antiquity to be above the Heathens, sayes, That the Sibyll was before this kinde of learning was in the world: And then he tells us what he means by the Sibyll; to wit, that true Propheteſs of Truth, whose words you have put in the mouthes of the Divels Prophets.

Ante enim Sibylla quam omnis literatura extitit, illa scilicet veri vera Vates, & cujus vocabula Dæmoniorum vatibus induistis. Ad Nationes, l. 2. c. 12.

4. Our

4. Our fourth Authority ſhall be *Lactantius*, who tells us, That the Heathens being convinced with theſe Teſtimonies, ſay that theſe are not the Sibylls Verſes, but they were made and compoſed by us Chriſtians, which truly he could not think, who hath read *Cicero* and *Varro*, and other Ancients, who mention the Sibyll *Erythræa*, and the reſt, out of whoſe books we produce theſe Examples, whoſe Authors have been dead long before Chriſt was born. To theſe already named, I will referr the Reader to St. *Auſtin*, *de Civitate Dei*, *lib.*18. *cap.* 33. And ſo *Conſtantine* the Emperours Speech, Chap. 18,19. *ad Sanctorum Cœtum*, where he will finde both the Emperour and the Biſhop aſſerting the Sibylls Authorities; the repetition whereof will be too large for ſo ſhort a Diſcourſe.

His teſtimoniis quidem victi ſolent eo confugere ut dicant, non illa eſſe Carmina Sibyllina, ſed à noſtris facta atque compoſita; quod profectò non putabit, qui Ciceronem, Varronémque *legerit, aliósque Veteres qui Erythræam Sibyllam cæteráſque commemorant, ex quorum libris iſta exempla proferimus, qui auctores obierunt antequam Chriſtus naſceretur.* Lact. lib.4.cap.15.

2. My ſecond Argument for the Sybills works, which I told you before could amount but to a probability, is this.

That the books of *Hyſtaſpis*, and the Sybills, were by Heathen Laws forbidden to be read; which had they been eſteemed as ſpurious, it had been much a better way to have made the fraud publick, then to have prohibited the reading of their Books. Now that ſuch

ſuch a Law was made, *Juſtin Martyr* aſſures us in his ſecond Apology to *Antoninius Pius*. Theſe are his words. Through the energie of theſe fooliſh Devils, death is threatned to all the Readers of the Books of *Hyſtaſpes*, the Sybils, and the Prophets, that by fear they might turn away men that are apt to believe the knowledge of good things, and that they may keep them ſlaves to themſelves.

Κατ' ἐνεργειὰν τῶν φαύλων δαιμόνων θάνατος ἀπειλεῖται καὶ τοῖς τὰς Ὑστάσπου ἢ Σιβύλλης ἢ Προφητῶν βίβλους ἀναγινωσκόντων, ὅπως διὰ φόβου ἀποτρέψωσιν ἐστυγχάνοντας τοὺς ἀνθρώπους τῶν καλῶν γνῶσιν λαβεῖν, αὐτοῖς δὲ δουλεύοντας κατίσχωσιν. *Ap.* 2. p. 64.

This we may gather alſo from the Letter the Emperour *Valerianus* wrote to the Senate, as *Flavius Vopianus* teacheth us, wherein he ſaith; I wonder holy Fathers you doubt ſo long of opening the Sibylline books, as if you were handling this in a Congregation of Chriſtians, and not in the Temple of all the Gods.

Miror vos patres ſancti tamdiu de aperiendis libris Sybillinis dubitaſſe, perinde quaſi in Chriſtianorum Eccleſia, & non in Templo omnium Deorum tractaretis. This place is cited by *Baronius*, Anna. 1. T. 1. p. 8.

The Orator *Tully* alſo in his book *de Divinatione* ſeems to mention this Law, when he tells us it was delivered by the Antients, that theſe books were not to be read without the Senates leave.

Injuſſu Senatus proditum eſt à Majoribus nè legantur quidem libri. de Divinat. lib. 2.

And ſomething to this purpoſe hath *Dionyſius Halicarnaſſæus*, whoſe words are theſe: After the expulſion of Kings, this City taking into their charge the Sibylline Oracles, appointed

Μετὰ δὲ τὴν ἐκβολὴν τῶν βασιλέων ἡ πόλις ἀναλαβοῦσα τὴν τῶν χρήσμων περιστασίαν,

appointed most eminent men to be their Keepers, who all their life time have this care, being exempted from all Offices, Military and Civil, and to these they add others, without whom it is not lawful for these men to look into these Oracles.

ἄνδρας τοὺς ἐπιφανεστάτους ἀποδεικνύουσιν αὐτῶν φυλακὰς, οἱ διὰ βίου ταυτὴν ἔχουσι τὴν ἐπιμέλειαν, στρατείων ἀφείμενοι καὶ τῶν ἄλλων τῶν κατὰ τὴν πόλιν πραγματίων καὶ δημοσίᾳ αὐτοῖς παρακαθίστασιν, ὧν χώρις οὐκ ἐπιτρέπει τὰς ἐπισκέψεις τῶν χρήσμων τοῖς ἀνδράσι ποιεῖσθαι. *lib.4.p.250.*

From this place I suppose I may gather the great care the Romans had for their preservation, which makes it a far more difficult thing to foist any thing in them, and an easie thing for an Heathen Emperour to see whether the Quotations the Christians used out of them were spurious or no. And this place seems to intimate something of what *Justin Martyr* before told us, when it tells us they were by Law so strictly kept, that it was dangerous for their very keepers, without others by Publick Authority delegated with them, to read them. Certainly an Apologist durst write nothing but Truth, when on the truth of their Apology their life and every thing dear unto them depended. And I confess I know not why the Roman Emperours should not forbid the reading of the Sybills Oracles, as well as *Julian* the Apostate did all the Gentile books by a Law, when the true reason why he did this, was to keep the Christians in ignorance of their horrid Rites; (although he pretends that they might not blaspheme their gods) and by that means to hinder

Ep.42.

hinder their confuting them. I am ſure the advantage the Chriſtians gain by the Sybills would be the greater, becauſe their books would confirm them in their own Religion, when the Gentiles could make them only abhorre their. If you ask me how theſe Propheſies came ſo publick, when they were ſo ſtrictly kept. The anſwer is eaſie; for it appears, that *Attilius* privately writ them out, and for that cauſe was put into a leather bag, and caſt into the Sea; as *Dionyſius Halicarnaſſæus* and *Valerius Maximus* will inform us, if no body elſe beſides him did it. I would not in this place be miſtaken, as if I thought what I have ſaid concerning the Sybills were ſufficient to prove, that thoſe Propheſies we have, that go under their name, were all theirs: For though I verily believe much of them were really the Sybills Propheſies; yet I doubt not but many things have been added, and foiſted in them many years after Chriſt. And 'tis ſufficient for my purpoſe, that there were Propheſies extant, whether they were the Sybills, or no, which foretold ſuch a Prince to ariſe; as appears both from *Cicero* and *Varro*, and many other Authors, ſome whereof lived before Chriſt. But I hope if what I have ſaid be not ſufficient, yet the Ingenious Appendix of my Learned Friend will make it more then probable, that the Propheſies that go under their names, were for the moſt part theirs, and ought to be ſo admitted. And thus much for the Sybills.

Dionyſ. lib. 4.
Valer. li. c. 13.

2. Our

2. Our ſecond Argument, that the Heathens expected ſuch a Prince, ſhall be from the Affirmations of ſeveral of them.

The firſt ſhall be that great Maſter of Eloquence, *Tully*, who in his ſecond book *de Divinatione*, hath this paſſage well worth our noting. What Authority (ſaith he) hath that madneſs, which we call Divine, that a mad man ſhould ſee thoſe things which a wiſe man cannot, and that he who hath loſt humane ſenſes ſhould obtain divine? We obſerve the Sybills verſes which ſhe is ſaid to have uttered when ſhe was mad, whoſe Interpreter by ſome falſe report of men was ſuppoſed to be about to ſpeak them in the Senate, *viz.* That he whom in truth we have had a King, ſhould be called a King, if we would be ſafe. I much admire at theſe men that ſuppoſe the Sybills Oracles were foiſted by Chriſtians, when we here have *Tully* not only mentioning them, but telling us that they foretold a King whom we ought to call ſo, if we would be ſafe. Now how this concurres with the Propheſies we have of them, I need not tell any man that hath read them. And 'tis more conſiderable, that *Cicero* being a very great enemy to Monarchy, doth fancy theſe Verſes were made to advance that newly begun Empire. If I miſtake him not, his

Quid vero habet Autoritatis furor ille, quem divinum vocatis, ut quæ ſapiens non videat, ea videat Inſanus, & is qui humanos ſenſus amiſerit, divinos aſſecutus ſit? Sybillæ verſus obſervamus quos illa furens fudiſſe dicitur, quorum Interpres nuper, falſa quadam hominum fama dicturus in Senatu putabatur eum, quem revera Regem habebamus, appellandum quoque eſſe Regem, ſi ſalvi eſſe vellemus. Pag. 295. Edit. Par.

Hoc ſi eſt in libris, in quem Hominum, & in quod tempus eſt? Callidè enim qui illa compoſuit perfecit, ut quodcunque accidiſſet, prædictum videretur hominum, & temporum definitione ſublata. Ibid.

words ſignifie ſo much. If this be in the Sybills Books, unto what man, and unto what time doth it belong? For he that made theſe Verſes acted ſubtilly, that whatſoever might happen might ſeem to be foretold, the definition both of the perſon and time being taken away. By this we may ſee how theſe poor Sybills are toſſed; *Cicero* fancies that ſome Heathen that favoured Monarchy made them, and *Celſus* ſays the Chriſtians made them. Theſe Affirmations being contradictory, cannot both be true; the firſt ſufficiently deſtroys the ſecond; and *Tullies* miſtake ariſeth from another miſtake; had he rightly underſtood them, he would ſcarcely have imagined them the fiction of a Heathen. Here is one thing not to be overlooked, that this Oratour tells us. That out of the firſt Letters of every verſe ſomething is ſignified; Which how well it agrees with the Verſes of the Sybill of *Erythæa*, *Varro*, and S. *Auſtin* out of him will inform the enquirer. I have been longer on this Authority then I ſhall be on the reſt, becauſe this advantaged much what before I have affirmed of the Sybills; and if it doth ſo, I am ſure *Tully*, though he miſapplyed it, as it was the fortune of others to do, had then ſome notion of a King to ariſe.

Ex primis verſuum literis aliquid connectitur. Ibid.

De Civit. Dei, l.18.cap.23.

My ſecond Author ſhall be *Suetonius Tranquillus*

quillus in his life of the Emperour *Veſpaſian*, who tells us that all the Eaſt over there was an ancient and conſtant fame, that it was decreed by the Fates, that they that came forth of *Judæa* ſhould rule over all. This prediction (as by the event afterwards appeared) was of the Roman Emperours, the Jews drawing to themſelves rebelled. This place is very plain; and the learned *Cauſabon* tells us, That in theſe words there appears the footſteps of truth, and of that Propheſie from whence it flowes. Ἐκ σοῦ ἐξελεύσεται ἡγούμενος. *Out of thee ſhall ariſe a Ruler.* *Hegeſippus* in his fifth Book of the diſtraction of *Jeruſalem*, tells us ſomething of this Rebellion of the Jews, and that a falſe Prophet even then was the cauſe of the burning of the Jews in the Temple. His words are theſe. For when the mind of moſt were bent, that their Army being now broken, they ſhould deliver themſelves to the Romanes; a certain falſe Prophet from the bottom of his mind began to ſpeak boaſtingly, that refuge from Heaven would not be wanting to the Temple; and to call the people to him as it were by a certain

Percrebuerat Oriente toto vetus & conſtans opinio, eſſe quoque in fatis, ut Judæi profecti rerum potirentur. Id de Imperatore Romano, ut de eventu poſtea patuit, prædictum Judæi ad ſe trahentes, rebellârunt. Suet. Veſpa.

In quibus verbis apparent veſtigia veritatis, & ejus vaticinii unde illud manavit. Ἐκ σοῦ ἐξελεύσεται ἡγούμενος. *Notæ in locum.*

Nam cùm animi multorum inflecterentur ut ſe fracto agmine Romanis traderent, Pſeudoprophetæ quidam jactare cœpit in exceſſu mentis ſuæ, Templo divina præſidia non defectura, vocare populum ad ſe velut quodam Oraculo, adhuc ſe in Templo ſuo manere, illico repulſurum hoſtium cuneos, & flammarum incendia. Sic miſeri dum infœliciter falſis cir-

 tain

cumventionibus credunt, dedecores atque vi ulti ſicut pecora trucidantur. Ca.44.

tain Oracle, that they ſhould continue yet in their Temple, and that they ſhould preſently repell the bodies of their Enemies, and the violence of the flames. So theſe miſerable men whilſt they unfortunately believed falſe circumventions were kill'd like beaſts diſgracefully, and without revenge. And *Joſephus* tells us this Propheſie more at large. But that which moſt of all ſtirred them up to a War was an ambiguous anſwer found in their ſacred Books, that at that time one out of their borders ſhould be Emperour of the world. This they indeed received as proper to themſelves, and many wiſe men were deceived with the Interpretation. But by this anſwer the Empire of *Veſpaſian* was plainly deſigned, who in *Judæa* was created *Suetonius* in his *Octavius* hath yet another Authority, if it can poſſibly be more plain. Theſe are his words. *Julius Marathus* tells us, that a few moneths before *Auguſtus* was born there was a Prodigie done at *Rome* publickly, in which it was foretold, that Nature ſhould bring forth a King for the Roman Nation. The Senate being affrighted at this, decreed, that

Sed quod eos ad bellum maximè excitaverat reſponſum erat ambiguum itidem in ſacris libris inventum, quòd eo tempore quidam eſſet ex eorum finibus orbis terræ habiturus Imperium. Id enim illi quidem quaſi proprium acceperunt, multique ſapientes interpretatione decepti ſunt. Hoc autem planè reſponſo Veſpaſiani *deſignabatur Imperium, qui apud* Judæam *creatus eſt Imperator.* de bello Jud. lib.7. cap.12. In fine.

Emperour.

Author eſt Julius Marathus, *ante paucos qui naſceretur menſes, prodigium* Romæ *factum publicè, quo denunciabatur Regem Populo Romano Naturam parturire: Senatum exterritum cenſuiſſe, nè quis illo anno genitus educaretur. Eos qui*

that none born that year ſhould be educated. They who had wives great with Child (as much as every one could from hence draw hope to themſelves) took care leſt that Decree of the Senate ſhould be brought to the Treaſury. Becauſe if it was once placed in the Treaſury it was irrevocable. Upon this account both *Lentulus* and *Cataline* hoped to have been this King. He that conſiders theſe Authorities well muſt evidently ſee Gods providence in theſe predictions, making way for the coming of our Saviour. What the Heathens underſtood by Nature I need not tell you, they having that Notion of it, as we have of the great God. And that it ſhould be foretold that God ſhould bring forth a King for the Roman world, ſavours much of a Divine Prophetick Spirit.

gravidas uxores haberent, quo ad ſe quiſque ſpem traheret, curaſſe ne Senatus conſultum ad Ærarium deferetur. Sueton. in Octa. p. 253. Edit. Lug. Bat.

Florus lib. 41. Ca. Phi. 2.

3. Our third and laſt Authour ſhall be *Cornelius Tacitus*, that excellent Hiſtorian, who not only agrees with *Suetonius* in the prediction but explication alſo: His words are theſe. There was a perſwaſion in very many, that it was contained in the ancient Books of the Prieſts, that in that very time it ſhould be that the Eaſt ſhould grow powerful, and thoſe that come of *Judæa* ſhould command all. Which doubtful Propheſie foretold *Ve-*

Pluribus perſuaſio inerat antiquis Sacerdotum literis contineri, eo ipſo tempore fore, ut valeſceret Oriens, profectique Judæa *rerum potirentur. Quæ Ambages* Veſpaſianum *&* Titum *prædixerunt. Sed vulgus more humanæ cupiditatis, ſibi tantam fatorum magnitudinem*

interpretati, nè adversis quidem ad vera mutabantur. Hist. lib. 5. p. 965.

Spasian and *Titus*. But the vulgar, after the manner of humane desire, did interpretate to themselves so great a magnitude of the Fates, and through adversity they were not changed to believe what was true.

This now will sufficiently assure us that not only the Jews, as before I have shewed you, but all the *East* had such a Tradition of a Ruler to arise; and although the Jews upon this mistake rebelling were destroyed by *Vespasian*, and because of *Vespasian's* success the Romans attributed this prediction to the Emperour, and so they were both out in the Exposition, yet were they both right in the expectation of such a Ruler.

I think think these Authorities amount to a sufficient proof: I should not have been so long in handling them, had they not much conduced to my designed discourse.

Thesis 2. My second Thesis is, That the Jews that now expect the Messias to come, do acknowledge the time when he should have come to be past. And this I shall prove with some less labour then I did the former.

1. My first Argument for that is, because the Jews acknowledge he is deferred by reason of the sins of the people. To this purpose you shall finde the greatest Rabbi of our Age, *Manasse Ben Israel*, telling us from Rabbi *Elianus*, That the vices and sins of the people was the cause why the day of the coming of the Messias was

Vitia & peccata populi in causa esse, cur adventus Messiæ

was deferred further and longer, insomuch that 300 years are already passed more then 4000. And *Manasse* himself having repeated R. *Elianus*'s opinion, concurs with it, when he tels us, And truly it is most certain, if the Israelites would most seriously repent of their deeds, the coming of the Messias had not been delayed.

ulterius longiusque dies iste esset dilatus, adeo ut trecenti anni ultra quatuor mille annorum elapsi sunt. Man. lib. 3. de Res. Ca. 3. *So quoted by* Hoornbeck, l. 2. C. 1.

Et profectò verissimum est, si Israelitæ seriò factorum suorum egissent pœnitentiam, Messiæ adventus non fuisset procrastinatus. Ibid.

This is the Proposition we have in hand affirmed; for nothing can be said to be deferred, but the time of whose coming is past.

2. Because in the publick Prayers now used amongst them they pray as if they were in despair of his coming. Now it is not rational to suppose that they should despair of a deliverance, if the time when they expected deliverance be not in their own opinion past. I have before repeated some few passages out of their Liturgies: I shall add these, which *Hoornbeck* affords us in the very place I before mentioned. Let it please thee, O Lord, that in a short time thy Sanctuary be built. And again, There is no Priest that can make propitiation for us. Wherefore let it please thee, O Lord, our God, and the God of our Fathers, the God of Mercies, that thou wouldest be turned to us, and

Et placeat tibi Domine, ut brevi ædificetur Sanctuarium tuum in diebus nostris. In Seder Tepholoth, p. 2. l. 17. & pa. 109. 119. *Et non est Sacerdos summus, qui pro nobis propitiationem faciat: Quare placeat tibi Domine, Deus Noster, & Deus Patrum nostrorum,*

Veni misericordiarum, ut convertaris ad nos, nostrique miserearis, & Sanctuarii tui, in commiserationibus multis, & brevi illud ædifices. Hoorn. ut antea, p. 193.

have pity on us, and of thy Sanctuary in thy many compassions, and in a short time wouldest build it.

3. Thirdly, Because about the time of our Saviours coming, and since, they have been deceived with several Impostures, whom they supposed were the Messiah; as in the time of the Emperour *Adrian*, with *Aristo Pellaris*, as *Eusebius* tells us.

lib.2.cap.8.

In *Crete* a Pseudo-*Moses* perswaded the Jews that he would lead them through the Sea to *Canaan* as *Moses* did; which folly this lamentable people believing, threw themselves with their Prophet from the Rock into the Sea, so that many perished, and more had, if the Christian Charity had not relieved them; As [a] *Socrates* in his Ecclesiastical History, and [b] *Nicephorus* tell us.

a *lib.7. cap.* 37.
b *lib.14.cap.40,* 41.

Under the Emperour *Leo Isaurus* a *Syrian* Impostor deceived them, saying he was the Messias, as *Baronius* tels us, *Tom.3.pag.20. Ad An.*721. out of *Theophanes*.

In the time of *Maimonides*, as he himself tels us, there was one *David el David*, who by Inchantments did perswade many to believe him the Messiah. He was of that confidence that he did not only affirm it to the Jews, but to the Persians also, for which he was cast into prison, out of which either by Magick or bribes he got out; the King pursuing him, he is reported to have passed over the River *Goa* upon

upon his Cloke, and in one day to have gone ten days Journey; but at laſt by the help of *Zaid* the King of the Turks, being drunk, he was beheaded: Or as others ſay, A ſigne being asked him, he told them if he was beheaded he ſhould live again, which he did in craft to avoid a greater puniſhment. This Impoſtor *Gentius* in his Jewiſh ſtory mentions. And in the Age before us R. *Lemlem* a falſe Chriſt appears, who for his Inchantments was publickly burnt. R. *Maimonides* mentions many others; but theſe are enough to ſhew us that the Jews ever ſince our Saviours coming have expected a Meſſias, and ſo by conſequence have acknowledged the time he ſhould have come to be paſt. pag. 169.

4. The fourth and laſt reaſon ſhall be this, which I haſten to, becauſe I would avoid tediouſneſs, becauſe many amongſt themſelves believe he will never come; which truly upon the grounds of the firſt reaſon (to wit) That he is deferred from the ſins of the people, may as well be an Argument for his not coming as for his delay. Some Rabbies we have affirming as much, though not in expreſs words. Rabbi *Hillels* ſays, That the Meſſias ſhall not be given to Iſrael: For they long ago enjoyed him in the days of *Hezekia* King of *Judah*. Here we have a ſufficient teſtimony of the Jews deſpair in their condition. This Rabbi, rather then ſuppoſe Chriſt to be the Meſſias, will fancy him

Non dabitur Iſraeli Meſſias, jam enim competiti eo ſunt temporibus Hiskiæ Regis Judæ. In codice Sanhedrin. Cited by *Hoornbeck* p. 115.

him to have come ſo many ages before, and will believe this fancy rather then the greateſt Reaſon. That Meſſiah of his muſt certainly be a ſtrange one, that he ſhould never be mentioned or known to any but R. *Hillell*. How pitifully do the Jews deride at the obſcurity of our Saviours birth, when his miracles made him renowned all over the world, and his faith in ſo ſhort a time ſubdued it? when alas here we have a Meſſias found out, come, and gone, and known to none but Rabbi *Hillel*. I know R. *Joſeph*, as *Hoornbeck* tels us, asketh pardon for this errour of Rabbi *Hillell*, that he ſhould imagine Chriſt ſhould come in the days of *Hiskia* King of *Juda*, which was in the time of the firſt
9 *Zach.9.* Temple; and the Prophet *Zachary* propheſies of him under the ſecond Temple. This diſpute of the Meſſias coming, is a ſubject they ſhun diſcourſing of, and avoid as much as in them lies to do it. *Manaſſe Ben Iſrael* their great Doctor, in his Book *De Reſurrectione*, doth ſo ſtagger about it, as one would wonder that ſo ſober a perſon ſhould believe ſuch follies, and reject ſo much of Reaſon. He tels us, It is not only evident in the Books of *Moſes*, but in the Prophets, that the Reſurrection of the dead ſhall be joyned and annexed to the coming of the Meſſias. This only is left in controverſie, Whether it be the firſt and one, or the ſecond coming

Non tantum inquit, ex libris Moſaicis, verùm etiam Propheticis conſtat Reſurrectionem mortuorum conjunctam & annexam fore adventui Meſſiæ. Solum in controverſia relinquitur, utrum is primus ac

ing of the Meſſias that then ſhall be. I will not enter upon this diſpute; but this being ſimply granted, that he ſhall then come, and the Reſurrection of the dead ſhall then be. And then adding the place of *Deut.* 33.35. he then concludes, that in the ſame day and time the Meſſias ſhall come, and the dead riſe. I confeſs, to me from theſe words nothing is clearer but that he is willing to ſhuffle Chriſts firſt coming off quite and cleane, or at leaſt defer it to his ſecond, upon very trivial accounts, by which we may eaſily gather they have ſo long talked of ſuch a thing that they are aſhamed to deny it, and yet ſo ſlight it, as if they ſcarcely believed there would be any ſuch thing. Thus I have briefly from the Jews deſpair of his coming, and the reaſons they urge why he is not come, proved from themſelves a tacite confeſſion, that the time ſince they ſuppoſed he ſhould have come is paſt. I proceed to the third, which is,

unus, an ſecundus Meſſiæ adventus futurus ſit. Hanc diſputationem nunc non aggredior, ſed ſimpliciter dato, tum venturum, & fore reſurrectionem mortuorum. Deinde adjuncto loco Deut.33.35. *concludit, itaque eodem ferè tempore & die Meſſias veniet, & mortui reſurgent.* l.3.Ca.2.

That there was one Jeſus Chriſt that did come, whom both he and we ſay was this Meſſias. Now to prove matter of Fact, as I told you, our beſt proofs are Authorities; and that I ſhall do, not from Chriſtians, but from the enemies of Chriſtianity, Heathens; and a confeſſion of an enemy is not to be denied by any that will not deny Principles themſelves. *Theſis* 3.

1. Our

1. Our first Author shall be *Cornelius Tacitus*, an Historian that no man judged either fabulous, or to Christianity partial, who speaking of *Neroe*'s cruelty to the Christians, tels us the Author of them, and part of their story. His words are these. The Author of this Name (*Christian*) was Christ, who when *Tiberius* was Emperour was punished with death by *Pontius Pilate*, the then Procurator of *Judea*. This detestable superstition being depressed for the present broke out again, not only through *Judea* the Original of that evil, but in the very City it self, whither from every part all things that are wicked and shameful come together and are esteemed. At first they were punished that confessed themselves Christians, and then by their indictment a great multitude were convicted, not so much for the fault of the fire, as that they were hated by all mankind. This is a very considerable place; for we have not only a testimony to prove there was such an one as Jesus Christ, and that he was put to death by *Pontius Pilate*, but we have here the mention of the first persecution the Christians suffered at *Rome* under *Nero*, and that the reason why they suffered was not that they fired the City, which *Nero* himself

Author nominis ejus Christus, qui Tiberio imperante per Procuratorem Pontium Pilatum, supplicio affectus erat. Repressaque in præsens exitiabilis superstitio rursus erumpebat, non modò per Judæam Originem ejus mali, sed per urbem etiam quò cuncta undique atrocia aut pudenda confluunt, celebranturque: Igitur primò correpti qui fatebantur, deinde indicio eorum multitudo ingens, haud perinde in crimine incendii quàm odio humani generis convicti sunt. Tacit. Annal. lib. 15. pag. 797. Edit. Paris.

himſelf did, but that being generally hated by mankind, *Nero* that delighted in wickedneſs, could no way ſo clearly excuſe himſelf as by accuſing them, againſt whom the whole world was willing to believe any thing that was evil, although they knew them guilty of none. And 'tis not to be omitted, that which the moſt excellent Apologiſt ſpeaks of *Nero* the firſt Chriſtian Perſecutor, to the Senate of *Rome*. Conſult (ſaith he) your Commentaries, and there you'l find that *Nero* was the firſt that raged againſt this Sect riſing at *Rome*; for whoſoever knows him muſt underſtand, that nothing but ſome grand good could be condemned by *Nero*. And truly it was no wonder that an enemy to mankind ſhould be an enemy to the beſt of men; that he who butchered his own Paraſites upon no account but becauſe they were men, would deſtroy thoſe whoſe actions as well as their nature contradicted his humor. But this by the way.

Conſulite Commentarios veſtros, illic reperietis primum Neronem in hunc ſectam cùm maximè Romæ oriuntem Cæſariano gladio ferociſſe. Quī enim ſcit illum, intelligere poteſt non niſi grande aliquid bonum à Nerone damnatum. Tertul. Ap. Cap. 5.

2. The ſecond Author that aſſures us there was ſuch a perſon as Chriſt, is *Suetonius*, who in his fifth Book and twenty fifth Chapter tells us, That *Claudius* expelled the Jews out of *Rome*, becauſe they through the impulſe of *Chreſtus* did cauſe Tumults.

Judæos impulſore Chreſto aſſiduè tumultuantes Romæ expulit. In Claud.

By

By the Jews are meant the Christians, whose beginning being in *Judæa*, were ordinarily by the Heathens called so; and here we have *Chrestus* put for *Christus*. This change of *E* for *I* the Heathens did in affront to Christ; insomuch that *Tertullian* wonders why so innocent a Name should be hated. For (saith he) an innocent name in innocent men is hated. But here the Sect is hated for the name of the Author. What news is it, if a discipline gives name to its followers from their Master? Do not all the Philosophers so? And he tels them a little before, that he wonders why they will call them *Chrestiani* rather then *Christiani*. For (saith he) *Christianus*, as to the Interpretation, is deduced from anointing: But when 'tis enviously pronounced of you *Chrestianus* (for you have no certain knowledge of the name) 'tis compounded of sweetness and benignity. All which amount to no more, but that he wonders at their envious ignorance who would rather call them *Chrestiani* then *Christiani*, when either names signifie, that they are so far from disowning, as they most highly esteem and zealously embrace. *Justin Martyr* in his second Apology

This place my Lord *Armagh* in his Annals understands of one *Chrestus* that was the Author of a sedition amongst the Jews; but divers are of this opinion.

Oditur etiam in hominibus innocuis etiam nomen innocuum. Ap. ca. 3. *Attamen Secta oditur in nomine utique sui Auctoris. Quid Novi? Si aliqua disciplina cognomentum Sectatoribus suis de Magistro induxit. Nonne Philosophi?* &c.

Christianus quantum in interpretatione est, de unctione deducitur. Sed & cùm perperàm Chrestianus pronunciatur à vobis (nam nec nominis certa est notitia penes vos) de suavitate & benignitate compositum est. Ibid.

to

to *Antoninus* the Emperour mentions the Heathens hatred at the very name of Christian We are accused (saith he) that we are Christians, to hate that which is χρηστὸν, which is good, is that just? And truly it is no wonder through the Devils instigation the Heathens should have that violent hatred to the name, which was it self so dreadful to their Idols (as hereafter I shall prove) and was the only crime, if their greatest honour may be once so named, they could ever be accused of. I have said this concerning the name of *Chrestianus*, because though *Suetonius* differs in a letter, yet it might appear to be a voluntary and envious mistake, and so his authority may pass without control.

Χειστιανοὶ δὲ εἶναι κατηγορέμεθα. Τὸ δὲ χρηστὸν μισεῖσθαι οὐκ δίκαιον. Apol. 2. p. 42.

3. The third shall be that of *Pliny* the younger, which doth not so directly mention Christ as the other Authors do, but telling us of the Christians, affirms the God they served to be Christ. It is in his Letter to the Emperour *Trajan*, which he purposely wrote to know what he should do with that sort of men. And therein he tells the Emperour, That he punished them for their obstinacy rather then any thing else. He tells him also, That there were some that denyed themselves to be Christians, and that did sacrifice to the Images, and cursed Christ. To do which no true Christian could

Pervicaciam certe & inflexibilem obstinationem debere puniri. lib. 10. Ep. 91.

Quorum nihil cogi posse dicuntur qui sunt revera Christiani.

could be compelled. He adds also, That there were others which affirmed they had been Christians, but now were not; and says, that all these worship the Emperours Image, and the Gods. These by the way I must tell you were the *Gnostiques*, whose Principles were to deny Christ rather to suffer for him.

Now from these Hæreticks *Pliny* gives the Emperour an account of the Religion of the Christians. They affirm, saith he, this to be the sum either of their fault or errour, that they were wont upon a determined day, before break of day, to meet together, and to sing turn by turn verses amongst themselves to Christ as God; and that they bound themselves by an Oath, not to any wickedness, but that they might not commit Thefts, nor Robberies, nor Adulteries; that they might not break their promise, nor deny the pledge when the owner calls for it; which being done, that it was their custom to depart, and again to meet to eat together promiscuously, but without any hurt. We see here what a notable description, or rather confession of the excellency of the Christian Principles we have from the mouth of a Heathen. 'Tis true, afterwards he calls it *Superstitionem pravam & immodicam*, an empty and vain superstition,

Adfirmabant autem hanc fuisse summam aut culpæ suæ aut erroris, quòd essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem; seque Sacramento non in scelus aliquid obstringere, sed nè furta, nè latrocinia, nè adulteria committerent, nè fidem fallerent, nè depositum appellati abnegarent: Quibus peractis, morem sibi discedendi fuisse rursusque eocundi ad capiendum cibum promiscuum, tamen & innoxium.

perſtition, which is to be wondred at to come from ſo ſober a pen, when the Principles he before repeated, to a natural man ſavors ſo much of ſobriety and reaſon. Perhaps he durſt ſay no otherwiſe; but this he concludeth with. It is evidently certain, that the Temples now almoſt deſolate, begin to be celebrated, and the ſacred ſolemnities, which long have been intermitted, are repeated; and that beaſts to be ſacrificed do come from abroad (though to buy them as yet there are found but few chapmen) from which it is an eaſie conjecture, how great a multitude of men might be mended if there could be a place for repentance. From theſe words we may gather how great a conqueſt Chriſtianity in ſo ſhort a time had made, that their Temples ſhould be deſolate, that there ſhould be no buyers of Sacrifices to their Gods, unleſs a liberty of return and repentance be allowed to Chriſtians, who lapſed upon no other account but fear of torment. Fear made Heathens, and only Reaſon Chriſtians. The Rack was that that filled their Temples, not their Religion, not the power of their Idol Gods.

Certè ſatis conſtat prope jam deſolata Templa cœpiſſe celebrari, & ſacra ſolennia diu intermiſſa, repeti, paſſimque venire victimas quarum adhuc rariſſimus emptor inveniebatur, ex quo facilè eſt opinari quæ turba hominum emendari poſſit, ſi fiat pœnitentiæ locus.

To theſe Heathen Authorities let me add the Jews, who confeſs there was one Jeſus that did come. Their *Talmudiſts* call him *ſuſpenſum*, that is, *hanged*; which they do, ſuppoſing it the moſt opprobrious and curſed

title they could give him, becauſe their Law ſaith, *Curſed be every one that hangeth upon a Tree. Benjaminus Judilenſis* in his Itinerary acknowledgeth him ſlain at *Hieruſalem*; and at this day all the modern Jews allow ſuch an one to have been. I omit citing their Authorities for proving that which I think no man ever denied of what Religion ſoever; but if there be any ſuch, I have ſaid enough to convince any man in this particular.

Theſis 4. The fourth thing I lay down is, That this *Jeſus* that did come, did come about that time the Jews expected him, and did anſwer all the Propheſies concerning the Meſſias. Now to prove this particularly will take up more time then the brevity I aim at will afford me: And therefore I ſhall only touch at ſome of the moſt eminent marks that were to go before and follow the Meſſias, which happened about that time, and were verified in our Jeſus.

Firſt, For the time; and this will appear by ſeveral Propheſies that aſſigne the time of the Meſſias coming.

The firſt conſiderable Propheſie that aſſigns the time of the Meſſias coming is *Jacob*'s predictions, on his death-bed, of the Tribe of *Judah*, *That the Scepter ſhall not depart from* Judah, *nor the Lawgiver from between his feet, until* Shiloh *come, and unto him ſhall this gathering of the people be.* If by *Shiloh* in this place be meant the Meſſias, then either this Prediction muſt be falſe, which to ſay is blaſphemy,

phemy, or else this Messias must be come. Now that by *Shiloh* is understood the Messias, we have the confession of the ancient Jews. Rabbi *Johanam* asking what was the name of the Messias, they of the School of Rabbi *Schila* answered his Name is *Shiloh*, according to that which is written, *until* Shiloh *come*. The *Cabalists* tell us that in יבוא שילה *Messias venit* there are the same numerical letters that are in משיח Messiah, and therefore they so interpret it. And both *Onkelos Jonathans Targum*, and the *Hierusalems Targum* for *Shiloh* puts *Messiah*. *Hoornbeck* in his foremen-tioned tract, reckons the concurrence of divers Rabbies to this interpretation of *Shiloh*. Rabbi *Beehai*, Rabbi *Selomo Jaxtis* on this place, Rabbi *Moses Gerundensis*, Rabbi *Joeb ben Sueb Abrunevel apud Menassim in Com. ad hunc locum*. All which Authorities assure us, That the Jews understood that prophesie of the Messias, and that [*until* Shiloh *come*] is no more but until the Messias come. I am in this kind of Learning no waies versed, and therefore am forced to take the Authorities as I find them quoted; but from them all this I must gather, That the Ancient Jews acknowledge this to be a Prophesie of the Messias; which, if so, must evidently assure us he must be come: And that our Jesus did come before the Jews policie was destroyed, these Jews that tell us he did come, do assure us withal, That he was accused by the *Sanhedrim*, and suffered under *Pontius Pilate*, when

See M. Pierſons *book of the Creed*, Artic. 2. p. 162.

De Con. et Con. Judæis. li. 2. pa. 128.

as yet their Government was not dissolved.

2. A second considerable Prophesie of the Messias was, That he should come whilest the second Temple stood. This is educed out of two places in the Prophets. The first is that of *Malachi* 3. *Chap.* 1. *Behold I will send my Messenger, and he will prepare my way before me; and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in: Behold he shall come, saith the Lord of Hosts.* The second is that of the Prophet *Haggai*, *Chap.* 2. *v.* 7. *For thus saith the Lord of Hosts; Yet once it is but a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry Land.* v. 8. *And I will shake all Nations, and the desire of all Nations shall come, and I will fill this House with glory, saith the Lord of Hosts.* v. 10. *The glory of this latter House shall be greater then that of the former, saith the Lord of Hosts: And in this place will I give peace, saith the Lord of Hosts.* Now from these Prophesies 'tis most evident the Messias was to come whilest this second Temple stood; For else what doth the Prophet *Malachi* mean when he tells us, *The Lord whom ye seek shall come to his Temple?* Or how can *Haggai* be understood, *That the glory of the latter House shall be greater then that of the former?* unless the greatness of it consisted in the presence of the Messias; For alas we know, those that returned from the Captivity, and saw the former House, were so far from

from rejoycing to ſee this latter, that they wept to ſee it ſo far to fall in its magnificence, as *Ezra* tells us in his *Chap.*3. *v.*12. The Jews themſelves (to make this clearer) have obſerved five ſigns of the glory of the firſt Temple, all which were wanting in the ſecond. The *Urim* and *Thummim*, by which the High Prieſt was miraculouſly taught the Will of God; The Ark of the Covenant from whence God gave his anſwers by a clear and audible voice; The fire on the Altar which came down from Heaven, and conſumed the Sacrifices; The Divine preſence or Habitation with them repreſented by a viſible appearance, or given as it were to the King or High Prieſt by annointing with Oyl of Unction: And laſtly, the Spirit of Propheſie, with which thoſe eſpecially who were called to the Spirit of Propheſie were endued withal. I need not ſay what extraordinary Priviledges theſe are, they will ſufficiently teach them us themſelves. The building of the ſecond Houſe was poor, nay, as *Haggai* tells us, Nothing. Mark his words. *Who is left among you that ſaw this Houſe in her firſt glory? O how do you ſee it now! Is it not in your eyes in compariſon Nothing*? Now is it poſſible any thing can make this poor deſpicable ſecond Houſe to overtop in glory that former, ſtately, and God-inhabited Temple; unleſs it be the viſible, and bodily appearing of God himſelf in it, unleſs the Meſſias, the deſire of all Nations, the Eternal Son, yet

Equal God, ſhould exhibite himſelf perſonally and adorn this Houſe. But what need I ſay ſo much to confirm this Propheſie, when *Manaſſe Ben Iſrael*, as *Hoornbeck* teacheth me, confeſſeth; That *Rabbi David Kimki*, *R. Hazaria A-adoni*, and a great part of the Ancients apply this place of *Haggai* to the ſecond Temple. The Exceptions of ſome Jews to this place, are ſo very frivolous, that I omitt them wholly, but you may ſee them ſufficiently refuted by *Hoornbeck* in the place before mentioned. I think now it is evinced that Chriſt muſt come, whileſt this Temple ſtood, this Temple is utterly ruined, therefore he is come; and that before it was ruined our Saviour did come, not only the Jews, who tell us he was crucified by *Pontius Pilate*, whileſt he was Procurator of *Judæa*, but the Roman Hiſtorians which aſſure us there was ſuch a perſon that then did ſuffer, acknowledge his ſuffering was long before the Emperour *Veſpaſian* deſtroyed the Temple; as you may ſee at large by the Authorities in the Margent.

Locum Haggai *ad Templum ſecundum iſtud applicant* R. David Kimki, R. Hazaria A-adoni, *& magna pars veterum, teſtante* Manaſſe *noſtro, libro de termino vitæ, pag.* 152. Hoornbeck lib. 2. pag 152.

Tacit. Annal. lib. 15. *Hiſtor. Lib.* 5. *Joſep. de bello Judaico, lib.* 7. *Hegiſippus in Anacaphalæo* 51.

3. A third conſiderable Propheſie is that of the Prophet *Daniel*, which expreſly points at the time of the Meſſias coming, and concurres with our Jeſus; the place is the 9. *Cha. v.* 24. *Seventy weeks are determined upon thy people, and upon thy holy City to finiſh the tranſgreſſion, and to make an end of ſins, and to make*

make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophesie, and to annoint the most Holy. v.25. *Know therefore and understand, that from the going forth of the Commandment to restore and to build* Hierusalem *unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall even in troublous times.* v.26. *And after threescore and two weeks shall Messiah be cut off, but not for himself; and the People of the Prince that shall come shall destroy the City, and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the War desolations are determined.* v.27. *And he shall confirm the Covenant with many for one week, and in the midst of the week, he shall cause the Sacrifice, and Oblation to cease, and for the overspreading of Abominations he shall make it desolate even until the Consummation, and that determined shall be poured upon the desolate.* This Prophesie I suppose is clearly meant of the Messiah, because here we have not only his Name, but his Sufferings, and the account of his Sufferings, not for himself but the People. If now this be a Prophesie of the Messias, as hereafter I shall shew you the ancient Jews confess, then this Messias must both be come, and cut off before the final destruction of *Hierusalem*, whose final destruction the very Jews, were they not perfectly blind, must see was that of *Vespasian*, since which time they have never had

either the City or Temple. That which is moſt difficult here is, the direct time of the Meſſias cutting off is told us under the name
Leviticus 25.8. of ſo many weeks, which being put for years, as we may find it ſo uſed in divers places, and ſometimes for days, as the Prophet him-
Dan.10.2. ſelf doth in the following Chapter, doth ſufficiently teach us, that theſe weeks are not to be underſtood literally weeks nor days, becauſe both thoſe periods paſſed without the fulfilling of this Propheſie, but years, which I told you before, the Scripture underſtood by weeks; and then we ſhall find this propheſie very exactly fulfilled in our Jeſus, allowing only ſome few years which muſt ariſe from the not knowing the certain beginning of this propheſie. I confeſs *Hoornbeck* upon this place pleaſeth me well, who having before told us, that the difference in the beginning of them, have cauſed ſome difference in the end; that ſome have ended them in the Meſſiah's Baptiſm, others in his paſſion, others in the deſtruction of the City, at laſt concludes with this. Unleſs perchance you had rather, which I ſuppoſe not much, that theſe weeks are not to be taken preciſely and ſtrictly to that juſt number of years, but rather more largely about the number of LXX years, which God in this propheſie retained, not that it ſhould be looked to exactly

Niſi fortè velis cui haud multum refragor non præcisè ſumendas hebdomadas illas, & ante ad juſtum illum annorum numerum, ſed potiùs ἐν πλάτει circum circa numerum LXX. quem Deus in Prophetia hac retinuerit, non ut ex amuſſim ſpectaretur, ſed ſimilitudine aliqua ad LXX. annos Captivitatis. lib.2.pag.169.

actly, but with ſome ſimilitude to the LXX years of Captivity. I know there are ſome endeavouring, and with great likelihood probable to effect it, a demonſtration of this propheſie by the Eclipſes; unto theſe I wiſh all ſucceſs imaginable, though thus much me thinks is ſufficient to ſatisfie any rational man, (that the time when exactly to begin not being known, yet if we reckon backwards from the birth of our Saviour, and find it come very near; and beſides conſider that thoſe events are paſſed which were to follow the Meſſias cutting off) that this propheſie was exactly fulfilled in him. There remains thus only to ſhew, that the Ancient Jews underſtood this place of the Meſſiah. (I need ſay nothing that they expected him then, having ſaid ſufficiently of that before.) *Hoornbeck* to this purpoſe tells us, that *R b. Saudia a Gaon, R. Nahman Gerundenſis*, and divers others expound this place of the Meſſiah; but at laſt he gives *Manaſſe Ben Iſraels* teſtimony, which being very material I ſhall at large quote it out of him. But that I might adde this of the Interpretation of this propheſie; for this is variouſly expounded by the Hebrews of this Age: Neither let this be a wonder to any if there be difference of opinions in ſo obſcure a propheſie. There are therefore thoſe who take theſe 70 weeks ſo, that they ſay after

Verùm ut addam illud interpretationis hujus Propheticæ, variè illa etiam ab hujus ævi Hebræis explicata eſt: Neque illud mirum cuique videri debet, ſi in Prophetia tam obſcura varient ſententiæ. Idcircò ſunt qui ita illas ſeptuaginta ſeptimanas accipiunt, ut dicant poſt finem illarum venturum Meſſiam, qui illos dominos

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constitutus sit totius mundi. Atque hoc quidem opinati sunt omnes qui arma tunc temporis adversus Romanos susceperunt: At licèt multis ærumnis & laboribus obnoxii essent, nihilominus tamen semper spem suam in venturo Messia posuerunt, quippe putarunt eum mediis in ærumnis conspectum sui præbiturum esse. Quare verba hæc, ad consummandum prævaricationem, ita exposuerunt: Ut post expirationem LXX hebdomadum peccata remitterentur. De termino vitæ, p.175. Hoorn.p.169.

the end of them the Messiah is to come, who would constitute the Jews Lords of the whole Earth. And this truly all those did imagine that took arms against the Roman Emperour: And although they were obnoxious to many miseries and labours, yet notwithstanding they always placed their hope in the Messias that was to come, because they thought he would afford the sight of himself when they were in the midst of their miseries; wherefore these words, *to finish the Transgressions*, they expounded; that after the expiration of 70 weeks sins are pardoned. I think if a Christian had writ these words, he could not more ingenuously have confessed the truth. We have here an evident Testimony that the Jews that lived about the time of the destruction of *Hierusalem* looked for the Messias then to come, because they thought *Daniels* period was ended; and though (as I have often told you) they expected a temporal Prince, yet they thought this propheſie did concern the time when he should come. So that to shut up this Argument, we evidently knowing even by their confession, that our Jesus did come a little before that time that he was cut off; and that the Jews thought *Daniels* period then out, at which period they expected

pected him, may be sufficiently assured, that our Messias came about the time the Jews expected him. So much for the time touching the Prophesies which were fulfilled in him. The second branch of this position I shall briefly shew; the brevity I aim at not affording me liberty to name all, but the most considerable.

2. For the Prophesies, That they were fulfilled in our Saviour.

1. The first Prophesie of note concerning our Saviour, was the Prophesie of his forerunner, *Elias* was to come. This we have prophesied by *Isaiah*, and *Malachy*, and we find verified in *John Baptist*, as our Saviour tells us. 'Tis true, he denies himself to be *Elias*, that is, to be the individual *Elias* the *Thesbite*, whom the Jews supposed should be born again, when *John* came only in the power of *Elias*. Now that there was such an one *Josephus* in his Annals confesseth, and moreover adds, That amongst the Jews there was an opinion that *Herods* Army was by a just judgment of God destroyed, by reason of *John* who was named the *Baptist*; for this good man the Tetrarch slew, who incited the Jews to study Virtue, and most principally Piety and Justice, and withal to come to be baptized. And so he proceeds, telling *John Baptists* Authority, and the fear that

*Isa.*40.3. *Mal.*4.5. *Jo.*1.21.

Apud Judæos autem fuit opinio justa ultione numinis deletum Herodis *exercitum propter* Johannem *qui* Baptista *cognominatur est. Hunc cum Tetrarcha necavit virum optimum, Judæos excitantem ad virtutem studia, & imprimis pietatis & justitiæ, simulque ad baptismi lavacrum, &c.* Lib.18.ca.18. I have not the Greek Edition.

that *Herod* had of him, by reaſon of the great concourſe of people that followed him upon the account of his piety.

2. The ſecond propheſie I look on as moſt remarkable is that of the Prophet *Eſay*, *Therefore the Lord himſelf ſhall give you a ſign. Behold a Virgin ſhall conceive and bear a ſon, and ſhall call his name* Immanuel. That this propheſie concerned our Saviour, his birth is ſufficient to aſſure us; but that we may clearly underſtand it, here are three things to be conſidered. Firſt, That the word עלמה ſignifies a Virgin, and not any woman. Secondly, That the other exceptions of the Jews againſt this Propheſie are frivolous. And that our Saviour was born of a Virgin.

Iſa. 7. 11, 14.

For the firſt, briefly, the word עלמה is but ſeven times in the Old Teſtament, three times with the Affix ה, and alwaies ſignifies a Virgin. *Abraham*'s ſervant uſeth this word in his prayer, *Gen.* 24. and certainly he deſired a Virgin for his Maſter *Iſaac*; beſides, in ver. 16 we find the Scripture telling us *Rebecca* knew no man, and yet ſhe is called עלמה. I repeat not the ſeveral places for brevity. The only place which the Jews urge that ſignifies an Harlot, is *Prov.* 30. 18, 19. The words are theſe, *There are three things which are too wonderful for me, yea, four which I know not*; (ver. 19.) *The way of an Eagle in the Air; the way of a Serpent upon a Rock; the way of a Ship in the midſt of the Sea; and the way of a Man with a Maid.* Now this they will not allow

to

to be a Maid, but an Harlot, becauſe in the verſe following the way of an adultereſs woman is deſcribed: *Such is the way of an Adultereſs woman, ſhe eateth and wipeth her mouth, and ſaith, I have done no wickedneſs.* And this *Manaſſe Ben Iſrael* and all the Jews object.

In anſwer to this, it is not a neceſſary conſequence, though the twentieth verſe ſpeaks of an Adultereſs woman, therefore the nineteenth muſt: But on the other ſide, the obſcureneſs to be known rather perſwades it to be a Virgin than a Whore, whoſe Actions are too common to be obſcure. I am ſure, that the word moſt properly ſignifies a Virgin may be educed of the Etymology, it being derived from עלם *abſcondit, latuit*, to hide, denoting to us the cuſtom of the Jews, and other Eaſtern Nations, in keeping the Virgin from the ſight of men; and (if we may credit *Hoornbeck*) there is no more proper word in the Hebrew Language to ſignifie a Virgin. But allowing, in this place, it ſhou d ſignifie a Whore, here is but one place of ſeven that may probably ſignifie ſo. As for the place we have now in hand, 'tis impoſſible it ſhould be ſo interpreted: For the Lord here promiſeth a ſign to the whole houſe of Iſrael. Now can it be imagined, that a woman ſhould bear a ſon, ſhould be a ſign? A ſign muſt have ſomthing of wonder in it; and is that at all wonderful? The Text it ſelf will perſwade us to underſtand it of a Virgin. But upon what account is this not to be underſtood of a Virgin? lib. 3. c. 1. p. 225.

Virgin? Is it a miracle above the power of Omnipotency? Is it impossible for God, who made all things out of nothing, to make a Woman conceive without a Man? The Jews themselves believe, That God made *Adam* out of the Earth, *Eve* out of *Adams* side; the Jews themselves tell us, that *Aarons* Rod blossomed without root; and is this at all more a wonder then any of these? let any indifferent person judge. But however our modern Jews interpret it, the Ancients did it by Virgin, as *Justin Martyr* answers *Tryphon* the Jew, and as their own Nation in the Septuagint Translation renders it παρθένος, which can signifie nothing else; and the holy Rabbi *Hakadoth* tells us, the Messias mother must be a Virgin, and her name *Mary*, as he gathered out of the Cabalists.

Dial. cum Try. Jud. p. 243.

3 Quest. in Esay 9.

Secondly, To this first exception the Jews add two or three more, which I repeat, that I may make the way clear before me.

The first is, How the birth of our Saviour by a Virgin, which was to come so many ages after, cou'd be a sign to *Ahaz* and the house of *Israel* for his delivery. Unto which is answered, first, that not only the exhibiting of a sign, but the promising of a sign to come hereafter is sufficient. God had often promised a Messias; but how he should be born was not yet foretold; Now the foretelling of that may be a sign. Besides another, and a more apparent promise of the Messias coming, though many ages to follow, might evidently teach

teach them, that God, who would ſo wonderfully then ſave his people, would not ſuffer them to be ruined by their enemies. Now, of this we have ſome examples; I will name but one or two. *Samuel* gave *Saul* a ſign of his being Anointed King, that it was from God, becauſe when he was gone from him, at *Rachels* Sepulchre, he ſhould find men that would tell him his fathers Aſſes were found. And ſo the ſign that God gave *Eli* of the deſtruction of his Family, was, that his two Sons, *Hophni* and *Phineas*, ſhould both die in a day. The Jews ſecond exception is, becauſe our Saviours Name was not *Emanuel*. To this is anſwered, 'Tis not neceſſary his Name ſhould be *Emanuel*, ſince his nature was ſo, ſince he was *God with us*, as his name ſignifies. And that names often ſhew the nature, we have a moſt remarkable example in the ſame Prophet, of the Meſſias alſo; in his ninth chapter, ver. 6. he tells us, *His Name ſhall be called Wonderful Counſellor, the Everlaſting Father, the Prince of Peace*; which Title will appear, to every eye, a deſcription of the nature, not of the name of the Meſſias. The laſt exception is concerning the words following this Propheſie, which are, *Butter and Milk ſhall he eat*, and how they are verified in our Saviour: in which there is no repugnancy, but that he ſhould be educated as other Children are; and that before the Child ſhould know either good or evil, the enemies of *Judæa* ſhall be deſtroyed.

1 Sam. 10. 1, 2, 3

1 Sam. 2. 34.

3. That

3. That our Saviour was born of a Virgin. Againſt the Jews I have this to ſay; That we have the ſame, and as great Authority, nay greater then they have, to prove the Miracles of *Moſes* or any of the Prophets: For what Authority beſides the Books of Scripture, and the conſtant atteſtation of their own Nation in ſeveral Ages, can the Jews produce? And have not we much more? That our Saviour ſhould be born of a Virgin I have ſhewed you was prophefied; That he was born of a Virgin, we have the four Evangeliſts to atteſt it; and in anſwer to the conſtant Tradition of their ſingle Nation for their Miracles, we have the conſtant witneſs of all Chriſtians, not only of one but of every Nation, nay of the convicted Jews. The firſt publiſhers of Chriſtianity were Jews, and they witneſſed this; ſo that we have part of their Nation divided againſt themſelves: And that the Chriſtians always believed this, the Articles of their Creed will inform us. Now if the Jews think it reaſonable we ſhould believe the Miracles of their Prophets, have they not the ſame, or greater reaſon to believe this miraculous Birth of our Saviour? But to this let me adde; Secondly, If the Virgin *Mary* was not a Virgin when ſhe brought forth our Saviour, why was ſhe not puniſhed for an Adultereſs? For *Joſeph* we know denied Jeſus to be his Son, the Law commanded an Adultereſs to be put to death, the Jews

Jews wanted not malice to have proſecuted her, nor (had ſhe been guilty) will to have puniſhed her. If in this particular there had been the leaſt of fault in this bleſſed Virgin, the Phariſees had had too great an advantage to have let it ſlip. *Joſeph* might eaſily have been the Plaintiff, the Phariſees her Enemies the Judges, and yet we ſee her untouched, becauſe immaculate and without ſpot. Now is not this a more then probable Argument to convince a man of this truth. If we conſider the fury and malice the Jews proſecuted our Saviour with, the hatred they bore the Apoſtles, the perſecutions they raiſed againſt all Chriſtians, can we rationally ſuppoſe this bleſſed Virgin the Mother of our Jeſus, ſhould paſs without their notice, had they not been aſſured of the truth of her Virginity, and believed their further enquiries would have advanced the Chriſtians Faith, and aboliſhed theirs? But in the third place let me adde what *Suidas* tells me of the great Secret *Theodoſius* the Jew told *Philip* a Chriſtian Merchant concerning our Saviour; which being too large here to repeat, I ſhall contract the ſum of it into as few words as I can. In the time of the Emperour *Jnſtinian*, there was one *Theodoſius* a chief man amongſt the Jews, that was intimate with *Philip* a Chriſtian Merchant. This intimacie being great between them, *Philip* attempted, out of the love he bare him, to convert him to Chriſtianity; which *Theodo-*

ſius ſeeing, and perceiving this attempt proceeded meerly out of the affection he bore to him, told him plainly, that it was vainglory and ambition were the only cauſe kept him a Jew, that he was a chief man amongſt his people; when amongſt Chriſtians he ſhould be inconſiderable; but yet withal he told him, that out of gratitude to him he would reveal a Secret of his Nation, which would be very advantagious to the Chriſtian Religion. In the Temple of *Hieruſalem* (ſaith he) there were 22 Ordinary Prieſts, out of which number when any died the remainder proceeded to the Election of another: One of the number dying, the Survivours, according to their cuſtome, proceeded to an Election, and divers being named, and either for their manners or abilities not approved of, at laſt one of the youngeſt amongſt them having liberty to ſpeak, propoſed *Jeſus* the Son of *Joſeph* the Carpenter, who was inferiour to none but in age, nay excell'ed them all; Againſt our Saviour there was only this Objection, that he was not of the Tribe of *Levi*, *Joſeph* being of the Tribe of *Judah*; unto which was replyed, that anciently the Tribe of *Levi* and *Judah* did intermingle one amongſt another, ſo that *Joſeph* was of both Tribes; which anſwer being ſatisfactory they all concurred in him. Now it being the cuſtome upon the Regiſtring of the Prieſts name, to ſet down both his Fathers and Mothers name, they underſtanding

ſtanding before by the Propoſer of him, that his Father *Joſeph* was dead, thought fit to ſend for *Mary* his Mother, to examine her if he was her Son, and to underſtand the name of her husband; which being done *Mary* came to them, and they telling her the cuſtome of Regiſtring both the name of her Son, and of his Parents, demanded whether he was her Son: The Virgin anſwered, he is my Son, and there are yet living both men and women that can atteſt it; but for his father he hath none upon earth; and ſo relating the ſtory of the Angels ſaluting her in *Galilæa*, and withal aſſuring them, that notwithſtanding this Birth ſhe was ſtill a Virgin; they thought fit to ſend for faithful Midwives to examine the truth of this. The Midwives being come, found her, as ſhe reported, ſtill a Virgin; and withal there came ſome alſo that witneſſed her bearing Jeſus: This amazing them all they deſired the Virgin *Mary* frankly to tell them whoſe Son he was; ſhe told them he was her Son, and the Son of God: Which thing being heard, they fetched out the Book, and wrote down, This day this Prieſt dyed, the Son of this Father and Mother, and by the common conſent of all is put into his place *Jeſus the Son of the living God, and the Virgin* Mary. And this Book (ſaith *Theodoſius*) was kept by the chief of the Jews from being taken at *Hieruſalem*, and is now preſerved in the City of *Tyberias*; and this was revealed to

me. *Philip* all this while hearing this ſtory, told *Theodoſius* he would acquaint the Emperour that he might ſend to *Tyberias* and publiſh this Book, to convince the Jews of their incredulity: Unto which the Jew replyed, 'tis to no end, for the Jews will burn the Book, and you will only by it deſtroy our Nation by Wars, and not obtain your deſire. This (ſaith he) I tell you that you may believe I have a great affection for you. This ſtory *Suidas* tells us in the name of *Jeſus*, and that they received it from thoſe to whom *Philip* told it; and withal addes, without he had been nominated and conſtituted a Prieſt, the Jews would not have ſuffered him to have performed any ſacred Office in the Temple. And that he did ſo, *Joſephus* confeſſeth in his Book of the deſtruction of *Hieruſalem*, and *Luke cap.* 4. *v.* 16. mentioneth. Thus much *Suidas*. I can ſay nothing more to confirm this Teſtimony, but what theſe excellent Compilers ſay for it themſelves, only thus much; It ſeems too punctual to be forged; and that the learned Reporters firmly believed it, as in the laſt words they tell us, may perſwade us to do ſo too.

3. Of this Propheſie I have been the larger, becauſe I find both from the Atheiſts and Jews ſuch oppoſition to it. I ſhall proceed to name others, and only name them. The Meſſias was to come of the Tribe of *Judah*, and of the Family of *David* according to *Eſay* 11. 1, 10. *Eſay*'s Propheſies: *There ſhall come forth a Rod*

Rod out of the ſtemme of Jeſſe, *and a Branch ſhall grow out of his roots, and the Spirit of the Lord ſhall reſt upon him:* And again, *In that day there ſhall be a root of* Jeſſe, *which ſhall ſtand for an Enſign of the people, unto it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* Now this we find verified in our Saviour, as the Evangeliſts teach us. The Meſſias was to be born at *Bethlem*, as we may ſee not only by *Micah*'s propheſie: *And thou* Bethlem Ephrata, *though thou beeſt little amongſt the thouſands of* Judah, *yet out of thee ſhall he come forth unto me, that is, to be Ruler in* Iſrael; *whoſe goings forth have been from old, from everlaſting*; But from the Jews themſelves, as S. *John* tells us, being ſcandalized at him, as if he had been born in *Galilee*, demanded, *Shall Chriſt come out of* Galilee, *hath not the Scripture ſaid that Chriſt cometh of the Seed of* David, *and out of the Town of* Bethlem *where* David *was?* And the Jews ſince Chriſts coming acknowledge *Bethlem* to be the place of his Birth, as R. *Selomo Jarchi*, *Rab. David Kimki*, *Rab. Elieza*, and others. Now that our Saviour was born at *Bethlem* the Evangeliſts teach us, and withal the occaſion of her leaving *Nazareth* in *Galilee*, that according to the Emperour *Auguſtus* commands *Joſeph* and his eſpouſed wife *Mary* might be taxed with the reſt of their kindred at *Bethlem* in *Judæa*, being that they were of the Houſe and Lineage of *David*. I might particularize many more, but I ſhall

Mat. 1. 1 *Hez.* 14. *Micah* 5. v. 2. *John* 7. 41. 42 *Luke* 14.

proceed to his ſufferings, becauſe I find that did ſo much ſtumble the Jews.

4. Under this of ſufferings we may conſider the mean condition he lived in, which we find evidently foretold by the Prophet *Eſay*: *He hath no form and comelineſs, and when we ſhall ſee him, there is no beauty that we ſhould deſire him: And he is deſpiſed and rejected of all men.* And we may find the Apoſtle teaching us, that though he was in the Form of God, and thought it no robbery to be equal with God; *Yet he made himſelf of no reputation, and took upon him the form of a Servant.* We ſee he lived under the command of his parents for 30 years, who were but of mean profeſſion, and upon this account many were ſcandalized by him, as S. *Matthew* tells us: Nay this contempt of him was ſo great, that we muſt acknowledge it fulfilled, *That he was a man of ſorrows, and acquainted with grief*, as *Eſay* foretold of him. Adde to this his ſufferings, in which every particular we ſhall find foretold. If *Zachary* tell us, *They weighed for my price 30 pieces of ſilver*; S. *Matthew* will ſhew us, that *Judas* ſold Jeſus at the ſame rate: If *Iſaiah* ſay, *He was wounded for our tranſgreſſions*; If *Zachary*, *They ſhall look upon him whom they have pierced*: If the Prophet *David* more particularly, *They have pierced my hands and my feet*; The Evangeliſt will ſhew us, how he was faſtned to the Croſs, and Jeſus himſelf the print of the nails. If *David* ſay, *My God, my*

Iſai.c.53.v.2,3.

Phil.2.6,7.

Mat.13.53.

Iſai.53.3.

Zach.11.12.
Mat.26.15.
Iſai.53.3.
Zech.12.10.
Pſal.22.16.
John 20.25.
Pſal.22.

my God, why haſt thou forſaken me! the Son of *David* will ſay, *Eli, Eli, lama-ſabachthani!* Let *Iſaiah* ſay, *He was numbred with the Tranſgreſſours*, and you ſhall find him crucified between two Thieves, one on the right hand, the other on the left. If the Pſalmiſt tells us, *In my thirſt they gave me vinegar to drink*, you ſhall find in the Evangeliſt, *Jeſus, that the Scripture might be fulfilled, ſaid, I thirſt. And they took a ſponge and filled it with Vinegar, and put it in a reed, and gave it him to drink.* If you read in the Pſalmiſt, *They part my garments among them, and caſt lots upon my veſture*, the Souldiers ſhall fulfill it, *Who took his garments and made four parts, every Soldier his part, and alſo his Coat: Now the Coat was without ſeam, woven from the top throughout: They ſaid therefore amongſt themſelves, Let us not rent it, but caſt lots for it whoſe it ſhall be.* And laſtly, let *Iſaiah* tell us, *He ſhall be brought like a Lamb to the ſlaughter, and be cut off out of the Land of the living*; All the Evangeliſts will tell us, how like a Lamb he ſuffered, not opening his mouth. To theſe let me adde his ſufferings after his death. *Iſaiah* tells us, *He made his grave with the wicked*; and the Evangeliſt tells us, *He was buried in the Tomb of* Joſeph *of Arimathæa.* If *Hoſea* tells us, *After two days he will revive us, and the third day he will raiſe us up*; we ſhall find our Saviour by his Reſurrection will not only revive but raiſe us all.

Mat.27.46. *Iſai.58.12.* *Mar.15.27.* *Pſal.69.21.* *John 19.28.* *Pſal.22.13.* *John 19.23,24* *Iſai.53.7,8.* *Iſai.53.9.* *Hoſ.6.2.*

5 And thus we have done with the sufferings of our Saviour before, in, and after his Passion, and shewed you how all the Prophesies were fulfilled in him. Before I come to treat against the Jews, I shall shew you how our Saviour was a King, a Ruler, a Captain, and executed that spiritually which the Jews understanding of a temporal Prince, were both deceived in their expectation, and frustrated in their hopes. The Messias was to be *a Leader and Commander of the People*, as *Isaiah* tells us; *A Prince*, as *Daniel*; *A Ruler of the People*, as *Micah*. His Dominion was to be from Sea to Sea, and from the River unto the ends of the Earth. They that dwell in the wilderness were to bow before him, and his Enemies were to lick the dust. The Kings of *Tarshish* and the Isles were to bring presents. The Kings of *Sheba* and *Seba* were to offer guifts. Yea, all Kings were to fall down before him; all Nations were to serve him: So the Psalmist. The Messias was to ascend on high, and to lead captivity captive, and to receive guifts for men, as *David* teacheth us. To name no more, we shall find our Saviour exactly performing all these Prophesies. Who fitter to be a King than he to whom all power both in Heaven and Earth was given? Who fitter to raign then he that shall destroy all our Enemies; yea, our last Enemy, *Death?* Who fitter for a Commander of his people than he, who having spoiled Principalities and Powers, made a shew of them openly, triumphing

*Isa.*55.4.
*Dan.*9.25.
*Mic.*5.2.
*Psa.*72.8,9,10,11.
*Psa.*68.18.
*Mat.*28.18.
1 *Cor.*15.26.
2 *Cor.*15.

over

over them in it? What Dominion is like our Saviours, which for duration hath no other bounds but Eternity, and, for extent, hath no limitation but what he pleaſeth? Who more properly a Conquerour than he that overcame Hell, chained the Devil, and conquered death? In a word, our Saviour was to be a Prophet; *A Prophet*, ſaith *Moſes*, *ſhall the Lord God raiſe unto thee*: A Prieſt, and that *after the Order of* Melchiſedech, as *David* teacheth us: And a King to conquer and ſubdue his Enemies. Now who more a Prophet to teach the way of Salvation, than he that was the way himſelf? Who more a *Prieſt* than he who offered himſelf a Sacrifice for his people? And who more a King than he that muſt Reign till he hath put all things under his feet?

Rev. 18. 18. *Rev.* 23. 14. *Deut.* 18. 15. *Pſa.* 110. 4. *Joh.* 14. 6. *Heb.* 7. 24, 25, 26. 1 *Cor.* 15. 25.

To conclude, It is evident the Meſſias was to ſuffer, and undergo what ſufferings were foretold of him; and of this the Jews themſelves were no ways ignorant, as may appear by their imagining a double Meſſias, the one a ſuffering, the other a conquering Prince; the one the ſon of *Joſeph*, the other the ſon of *David*; the one was to be ſlain, fighting againſt *Gog* and *Magog*, the other, ſucceeding him, was to obtain the Kingdom: Theſe dreams the *Targum* in *Zach.* 9. 9. and in *Malachy* 3. 1. *Jarchi Abravanel*, and all the Jews expound to us, as *Hoornbeck* teacheth me; and that remarkable place in *Zach.* 12. 10. *They pierced my hands and my feet*, they underſtand

li. 3. ca. 1. p. 240.

of

of their *Messias Ben Joseph*. The whole story of this Messias of theirs you may find repeated by *Hoornbeck*; but 'tis too large, and too frivolous for me to transcribe out of him; All that from the premises I can gather is this, That the Jews, rather than they would imagine the son of *David* to be a spiritual Prince, rather then they would believe they should not temporally be delivered, and through the conduct of the Messias conquer the Earth; and by no means knowing how to solve those predictions which foretel his sufferings, would feign a double Messias, of which there is no footsteps in Scripture. So that this advantage we Christians have, to prove that our Saviour (having both done and suffered whatever was foretold of the Messias; nay, in his Conquests far exceeded what the greatest earthly Conquerour ever reached to, by subduing that which overcame them all, even Death it self) ought to be admitted as the only Messias of the world; and the Jews, if their Infidelity amounted not to obstinacy, must necessarily be convinced, that he who was able to perform what, and more then they expected of their double Messias, ought to be received as the only Saviour of the world.

Thesis 5. The fifth Thesis I lay down is this, That the Religion delivered by Jesus Christ is, where it is not above reason, most reasonable, and upon the Principles of Reason ought to be admitted: Where it is above the reach of Reason, and depends upon the Authority of the

the Lawgiver, is confirmed by miracles, which, carrying Omnipotency, and Gods Seal perpetually annexed to them, need not desire but command admittance.

I have here a Theam so large, that to handle every part of it will require a far greater length in this discourse then I aim at. I shall but touch upon the first part of this Thesis, and handle that of Miracles more largely; and my reason is, because I find Miracles may perswade men when Arguments cannot. *Caligula* feared not the Gods till they thundered; and fear is such a passion that it always perswades more then the greatest Rhetorick. For our understanding this, we must consider there are two sorts of Precepts, Natural, and Positive. The first of these Nature imprints in every man; the second are those that each Lawgiver, upon his own Authority, injoyns his Disciples. The first of these we are bound to do, as men; the second, as Christians. The first of these we are bound to observe, because to that end we were created; The second, which we admit upon the authority of the Lawgiver, we are to obey upon the same reason, and for that very account as we admit him our Lawgiver; and so that which perswades us to be such an ones Disciples, must perswade us to obey his positive Commands. And so upon this score we ought to believe those future rewards which are promised. Now though these positive Precepts and Promises, our blessed Saviour hath taught us, are in the com-

commands most excellent, and in the rewards, to a rational Soul most (nay only) satisfactory, and so upon that account carry along with them strength enough to perswade obedience; yet those several confirmations of the miracles which forced the world to be Christs Disciples, must also force it to obey what he commands, and to believe what he promiseth.

These Natural Precepts are that Law which all the world have ever been obliged to observe, whether you will call them the seven Precepts of *Noah*, or the Ten Commandments, or reduce them, as our Saviour doth, into two Commandements, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy mind; and thou shalt love thy neighbour as thy self.* For to him that ponders them it will appear, that they are all but one and the same Law; and that each of these Precepts natural Reason it self will perswade us to obey. And though in the fourth Commandement the positive time of serving God is by many believed a peculiar injunction, appropriated to that Nation; as also that particular exhibition of this Law, as it is delivered in *Exodus* 20. is upon the same account: Yet all these Commandments containing in them nothing but what is natural, and obliged the world before this delivery; and the fourth containing in it that which all Nations that ever owned a God, practised; to wit, that some time must be set apart for his service, do sufficiently assure us they are but another Edi-

Mat. 22. 37, 39.

tion

tion, or ſetting forth of that Law which Nature teacheth every man to obſerve. Now becauſe the ten Commandments ſeem to be the largeſt copy of this natural Law, I ſhall briefly examine them, and ſhall ſhew you that reaſon commands them to be obeyed upon natural principles.

That there is a God, is a thing ſo natural that there never yet was any Nation that ſerved not ſome Deity or other. There have been Nations found out that lived without Laws; but never any that lived without Gods. Divers Nations have lived without King, and without houſe, going ſtark naked, and wandring like wild beaſts, from place to place, to find their ſuſtenance; yet none of theſe but have had ſome ſpice of Religion, ſome God or other they ſerved: From whence it is apparent, That it is more natural to believe there is a God, than for a man to be a ſociable creature, than for a man by cloaths to preſerve himſelf from the injury of weather, or by houſes to fix himſelf in a ſetled condition.

The next gradation I follow, is, That there is or can be but one God. For if God be Omnipotent, there can be but one Omnipotent Power, becauſe two Omnipotents cannot ſubſiſt together. And the reaſon is, Either their Wills are different, or alike; If different, then upon the principle of Omnipotency, each of their Wills muſt be effected, and ſo contradictories muſt ſubſiſt together, which is impoſſible: If alike, then upon

on what reason can a man imagine there should be more Omnipotency, which one if he be Omnipotent can effect? 'Tis a Maxime in Nature, *That it is in vain to do that by many which we can do by few.* This position hath in the world had a great, though not an Universal consent. *Pythagoras* affirmed it, as *Cicero* tells me. *Socrates* was forced to drink poyson for the belief of one God, as *Agellius* tells me: And *Plato Socrates*'s Scholar in his 13 *Ep.* to *Dionysius* the King of *Sicily*, (if the Epistle be his, and if not, 'tis as ancient) telling the King that he was by many put upon writing, which he could not easily avoid; at last gave him this Note to know his Epistles by. My serious Epistles *God* begin, those that are otherwise the *Gods*. I must but touch upon things, that I may go forward.

Τῆς μὲ σπουδαίας Ἐπιστολῆς Θεὸς ἄρχει, Θεοὶ δὲ τῆς ἄλλου. Tom. 3. inter opera Platonis, Ep. 13.

If then there be but one God, one Omnipotent power, who is the Author and Preserver of all things, then it is most reasonable, that this one God, and this God alone should be served. The reason of homage and service is meerly a grateful return for benefits received: Now if all that we are and have come from this God, ought we not only to serve and to do our homage to him? We count it amongst us impossible for a man to serve two Masters, and can we suppose it possible or rational for a man to joyn Idols, and Creatures, those things which in themselves

ſelves are inferiour to us, in our ſacred adorations of God? The reaſon why we ſerve God is, becauſe he is that Omnipotent power which made us, the Authour of our being and preſervation, and can we believe it æquitable for us to divide our ſervices between an impotent Creature and an Omnipotent God; to ſhare our Devotions with the work of our own hands, which are ſo far from preſerving us, that it is in our power to deſtroy them.

To proceed, as this God is only to be ſerved, ſo upon the former account it is impious for us to ſpeak ſlightly of him, of his Name, and of his Attributes. The Name of God commands awe and reverence. See what Devotions and dread the Heathens bore to their ſuppoſed Gods, and ſhall not we do much more to the true? But certainly 'tis moſt rational not to uſe the Name of God, and call his Majeſty to be a witneſs to our fooliſh Oaths, much leſs to our perjuries. Οὐκ ἐπιορκήσεις; And ſo our Saviour expounds this third Commandment. This laſt is a ſin, as I have often thought with my ſelf, that flies in the face of God, nay, that denies him to be a God: For certainly he that uſeth Gods Name, and calls him to be a witneſs to ſuch a promiſe, by the breaking of it doth declare, that God (in whoſe preſence he made it) either did not regard what he promiſeth, or is not able ſeverely to puniſh the non-performance. But to go on; as this God is only to be ſerved, and to be had in

reverence

reverence of all that call upon him; ſo it is a neceſſary deduction from the premiſes, that there muſt be ſome time ſet apart for his Service. And though I ſhould allow the ſeventh day, nay the ſeventh part of our time to be a Law particular to that Jewiſh Nation; yet certainly if the Jews, who lived under the burthen of ſo many Ceremonies, and deſired to ſee even that which we enjoy, were commanded to ſet apart ſo much of their time, as a ſeventh part for Gods Service; 'tis not reaſonable for us who have received more to do leſs; but as we exceed them in mercies, ſo we ought to exceed them in our Services.

Thus we may ſee the firſt Table contains in it nothing elſe but what he that will be ruled by reaſon muſt be forced to obey. That which the ſecond Table enjoyns us are duties that concern our ſelves; ſo that theſe principles muſt appear rational even to *Atheiſts* and *Sceptiſks*, becauſe in the obſervation of them ſociety is upheld, propriety maintained, and men are prevented for degenerating into Beaſts.

Theſe Commands are in number 6. the firſt an affirmative Precept, the laſt 5 Negative. The firſt five are ſo natural, that I ſhall forbear to ſay any thing of them, becauſe he that conſiders them muſt know, they are that Pale of Commutative and Diſtributive Juſtice which preſerves Mankind from deſtroying themſelves. The laſt, *Thou ſhalt not covet*, ſeems to carry in it ſomewhat more

then

then Nature teacheth; but I think upon due examination it will appear otherwiſe: For to deſire another mans goods when we know we cannot have them, muſt either put us upon unjuſt endeavours for them, or elſe torture our minds that we cannot obtain them. If now Nature it ſelf teach us to do as we would be done to, if we would not have others covet what we have, we muſt not covet what is another mans. The great Objection againſt the Naturality of this Commandment, is from that Speech of the Apoſtle; *I had not known luſt except the Law had ſaid; Thou ſhalt not covet.* I ſhall not repeat you many Expoſitions of the place, *Beza* alone ſhall ſerve the turn. What therefore (ſaith he) the Apoſtle addes, that he at laſt learnt that Covetouſneſs was a ſin, out of that precept of that divine Law, is not ſimply or abſolutely to be taken, but in a double reſpect; *viz.* as in that divine given Law all Covetouſneſs is more expreſly condemned then in that Natural Law, then becauſe our vitioſity, by how much it openly reproves our Covetouſneſs, by ſo much it more vehemently enflames it. But I need not preſs this nor any other Expoſition, if to love our Neighbours as our ſelf be a natural Precept, ſince the Apoſtle tells us in the ſame Epiſtle: *Rom.* 13. *v.* 9.

Quid igitur ſubjecit Apoſtolus ſeſe ex illo demum legis illius divinitus latæ præcepto didiciſſe, Cupiditatem eſſe peccatum, non eſt ſimpliciter & abſolutè accipiendum, ſed duplici reſpectu, viz. tam quatenus in illa divinitus latâ lege expreſſiùs omnis Cupiditas damnatur, quàm illa naturali lege, tum quod vitioſitas illa noſtra Cupiditatem noſtram quo apertiùs reprehendit eo vehementiùs incendit.

For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet: And if there be any other Commandement, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy Neighbour as thy ſelf. Thus briefly I have examined theſe Natural Precepts.

Our Saviour that great and moſt excellent Law-giver hath advanced them higher. Now becauſe theſe advancements are to be evinced out of Reaſon, I ſhall not preſs their obedience upon the authority of the Law-giver. I ſhall name the chief of them.

1. The Commandement *Thou ſhalt not kill*, *Mat.*5.*v.*21. to the 27. our Saviour hath advanced to this height, that it prohibites the very being angry with our brother; nay, cauſleſs anger is forbidden, though it go no further then the breaſt, much more if it proceed to the tongue, or fall into violent railings.

2. The ſecond Commandement that is advanced is, *Thou ſhalt not commit Adultery.* Now this our Saviour hath reduced to the very thoughts; we muſt not have an adulterous thought. *Juſtin Martyr* preſſeth the excellency of Chriſtian Religion from this very Command. For he that indeed hath committed adultery is not only rejected by our Saviour, but he that hath a deſire to commit adultery, he that hath

*Mat.*5.*v.*27.31.

Οὐ γὰρ μόνον ὁ μοιχεύσας ἔργῳ ἐμβέβληται παρ' αὐτοῦ, ἀλλὰ καὶ ὁ μοιχεῦσαι βουλόμενος. Ap.2. p.48.

hath but an adulterous thought.

3. Another advancement is the taking away the Law of Retaliation and Revenge. This doing good for evil is the excellency of Christian Religion: And in this particular amongst other things Christianity vastly excelled the strictest Heathen Morality. See what *Aristotle* saith of this point. It is servile to suffer evil treating. *Cicero* also in his Book *de Inventione* placeth Revenge amongst Natural Principles. *Ad Atticum* he saith, I hate the man, and will hate, would I could be revenged. And against *Anthony*; So I will revenge every wickedness, according to the manner as I am provoked.

Τὸ δὲ προπηλακιλόμενον ἀνέχεσθαι ἀνδραποδῶδες. lib. 4. ad Nicomachum, de moribus.

Odi hominem, & odero, utinam ulcisci possem. Et in Antonium. *Sic ulciscar facinora singula quemadmodum à quibusque sum provocatus.*

Under these three heads are comprehended all the advancements our Saviour hath put upon this Moral Law; and let us examine them, and we shall find them highly reasonable, and not only so, but most excellent: For that which makes the Subject most pure, and most happy, hath in it self the greatest reason to command obedience.

Now upon this foundation let us examine the two first, which forbids murderous and adulterous thoughts, as well as the actions. Are not these thoughts the causes of the actions? and is there any possibility totally to take away the effect, if we remove not the cause? Besides every man consists of a Soul

and a body; by actions the body is defiled, the contamination that accrues to the Soul is from the thoughts, where every wickedneſs is hatched before it is produced to act: Now is there not more reaſon to keep the Soul pure then the body, in as much as it is the moſt excellent part of men? and that if we keep out wickedneſs there, we ſhall keep the body from acting it. If Nature then commands us to abſtain from ſuch actions, doth it not command us to abſtain from the cauſes of them? If Nature teacheth purity in the body the worſer part, doth it not require it upon greater reaſon in the more excellent part? I can but touch theſe things. The third is, the taking away Revenge, and not only that, but a returning good for evil. And is it not in it ſelf the greateſt victory to make our enemies acknowledge they have wronged us? Injuries, *Tacitus* tells us, *Agnitæ videntur, ſpretæ exoleſcunt*; they are ſeen by our taking notice of them, but vaniſh if we deſpiſe them. Was this counſel for a Heathen, and is it rational for a Chriſtian to ſtudy Revenge? Conſider the nature of it: Revenge is a deſire to do another an injury, becauſe he ſerved me ſo. Very good reaſon. Then if a wicked man hath robbed me, I muſt turn Thief too to rob him; If I have been reviled and railed at, I muſt do ſo too. There is in every Revenge that which in it ſelf is unjuſt: For 'tis the injuries and unjuſt actions a man hath done, that puts in the

the party injured a desire of revenge: Now to be revenged of him is to serve him so too, to do him the like or a worse turn: Is not this a rare foundation to advance humanity on? But on the other side, let us consider, what great advantages we obtain by doing good for evil; now that which is most advantagious to Mankind, is most natural and reasonable: For besides that we shall overcome our Enemies by heaping Coals of fire upon his head, we shall obtain peace with all men; what man will wrong us that do good to all, and injure none? If (saith *Tertullian*) we are commanded to love our Enemies, whom have we to hate? If we are forbidden to revenge our injuries, we cannot by our actions be equal with them whom we may hurt. Is not now this principle most reasonable, which frees us from injustice, makes our enemies our friends, and establisheth peace upon lasting foundations? I refer this to any indifferent Judge.

Si inimicos jubemur diligere, quem habemus odisse? Item si læsi vicem referre prohibemur, nec de facto pares sumus, quem possumus lædere? Apol. cap. 36.

These Precepts upon the Principles of Nature being evinced reasonable, the next thing we must consider is, whether we have obeyed them: For if reason commands them, a rational man upon the breach of them must acknowledge, he deserves punishment, because in so doing he hath destroyed the end of his Creation, as to God, and the means of his subsisting, as to man.

This his meriting of puniſhment will appear more evident, if we conſider, that upon the ſame reaſon as he believes there is a God, he muſt believe this God doth either reward or puniſh obedience or diſobedience to that Natural Law which is imprinted in every mans heart. For reward and puniſhments are neceſſary Adjuncts to a Deity. The Apoſtle joyns this to the belief of God, as a thing in its own nature inſeparable. Mark his words. *For he that cometh to God muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.* And truly if this was not the conſequence of the belief of a God, this belief would have no influence at all upon man or his actions; For if God did neither reward nor puniſh, did not regard nor take notice of what was done, what Arguments can be forcible to perſwade men not to obey what ſenſe, rather then what nature and reaſon teacheth?

Heb. 11.6.

This being then true, that the breakers of theſe Natural Laws deſerve puniſhment, and that God will puniſh ſuch; The next thing we muſt conſider is, whether all mankind have not broken theſe Laws; and if ſo, then all mankind juſtly deſerve puniſhment from God. I need not ſay this is the ſtate and condition we are all in, every man in his own heart is ſufficiently conſcious of his own guilt. Now therefore as every man is neceſſitated to confeſs he deſerves puniſhment, ſo natural reaſon teacheth us to believe, that this

this puniſhment, as to the pain and duration of it, muſt have ſome reſpect to the perſon offended, as well as the perſons offending. Thus to ſtrike a private perſon, and to ſtrike a Magiſtrate are in the actions both evil alike; yet it is moſt juſt that he that ſtrikes a Magiſtrate ſhould be more ſeverely puniſhed, then he that ſtruck the private perſon. And we ſee the Levitical Law puniſheth the Smiter or Curſer of his Father with death, when the ſame crimes againſt other perſons were puniſhed with far leſs ſufferings. So then if we conſider, the perſon we have all offended is God, and adde to this what God is; that there is not any compariſon between man and him, and that he doth by infinite degrees far exceed the greateſt ſuperiority amongſt men; If we conſider the perſon offended is infinite, and acknowledge that our puniſhment muſt have reſpect to him, we muſt confeſs there is reaſon for an Eternity of puniſhment, and that nothing leſs can ſatisfie Juſtice. I might adde to this, that this eternal puniſhment is more juſtly inflicted upon diſobedience, ſince obedience is rewarded with eternal happineſs; but this is not the buſineſs I am to inſiſt on. I ſhall therefore proceed. *Exod.* 21. 15. 17

This being the ſtate all Mankind is in, the next thing natural reaſon teacheth us, is to find out a remedy for to free us from this ſad condition. In our ſelves we cannot, becauſe we are the perſons offending, and ſo are unca-

pable to act any thing that may tend to our recovery. A Murderer though he should save a thousand mens lives, yet still remains a Murderer. What is then to be done? we must look out of our selves, and see whether there is no remedy offered us. Now if there be a way left to free us from this justly deserved eternal punishment, it must be by finding out a surety, who must suffer for us, and whose sufferings must satisfie the person offended: For, as I said before, he that sinnes against an Infinite God deserves infinitely to be punished, because the person offended is infinite. So now upon the same account I say, this Infinite Person offended must be satisfied, if an Infinite Person, God equal with him, becomes our surety, and suffers for us; and so that vast debt which in us an eternity of punishment could not expiate, in our suffering Saviour upon the Cross was absolved, because of the infiniteness of the person suffering. There remains but this to prove; That this Jesus that did suffer is that Infinite God; And withal to shew how we may come to have an interest in his sufferings.

I might here before I proceed refute those false Foundations *Turcisme* is builded upon, and shew how ridiculous 'tis to suppose *Mahomet* to be a Saviour; but that will run my Discourse to a far greater length then I aim at. I will therefore fall directly upon the Propositions before proposed; and though the first in order ought to be first proved, yet

because

becauſe the ſecond brings me to diſcourſe of the Poſitive Laws, according to my firſt Method, and that the proving of the firſt will confirm the ſecond, nay will command us to obey all our Saviours Poſitive Laws, and believe all his promiſes; I ſhall follow that Method, and begin to ſhew how you may have an Intereſt in his Sufferings.

The only way to get an Intereſt in him, is to follow that way our Saviour that doth the work for us teacheth us; and this brings me directly to treat of thoſe Poſitive Laws, which we admit and obey upon the Authority of the Law-giver, and thoſe reaſons that convince us that he is the Law-giver, muſt perſwade us to obey his Laws.

I ſhall reduce all theſe Poſitive Laws into that one Capital Command; *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* This is the Doctrine the Goſpel teacheth us, and this is the way to have an Intereſt in his Sufferings, which doth not only free us from this eternal torment, but rewards us with eternal Glory.

I might here tell you, if it were poſſible for the tongue of man or Angel to ſpeak it, what great advantages by this Saviour we enjoy: I might preſs the reaſonableneſs of this Command from the Infinite reward that follows it: I might prove to you, that nothing but an Immortal happineſs can ſatisfie an Immortal Soul, and that ſpiritual enjoyments can only fill our Spirits, when they are freed

freed from the cloggs of ſin and corruption, which in this world attend our bodies: I might ſhew you, that as the ſpirituality of the Precepts declares the excellency of Chriſtianity above other Religions in the obedience it requireth; ſo the ſpirituality of the promiſes doth evidence the excellency of it in the Rewards that follow it. But for brevities ſake I will not particularize on theſe heads, which every pious Chriſtian by his own meditation and diligent conſideration, may for his particular benefit advance to a higher pitch then I am able.

That which now only remains to be proved is, That this Jeſus is this Law-giver, that this Chriſt that did ſuffer is this Infinite God: And this I ſhall do from the ſeveral Arguments that convinced the world to be Chriſtian, I ſhall not here in this Argument keep ſo ſtrictly to the proving Chriſt to be that Law-giver; but I ſhall handle here more largely all the Confirmations, that aſſert either that propoſition, or confirmed and encreaſed the Chriſtian Faith. And theſe I ſhall reduce to three Heads: Theſe are,

1. The witneſs of God,

2. The miraculous power of doing Miracles in our Saviour, and by him given to Chriſtians, together with the ſucceſs following this; The deſtruction of Idolatry, and ſudden Conqueſt of the World.

3. The holy lives, and wonderful Sufferings of Chriſtians. Of each of theſe in order.

1. The

1. The witneſs of God. Under this Head I might again repeat thoſe ſeveral Propheſies in the Old Teſtament which then deſigned the Meſſias, and were fulfilled in our Jeſus: I might tell you the Angels Salutation to the bleſſed Virgin, with his Meſſage ſent from God to her, were both Teſtimonies from God, for the confirmation of Jeſus Chriſt to be that Law-giver, that Meſſias; but for brevities ſake I ſhall omit them, and treat only of thoſe two wonderful witneſſes, the Star that directed the Wiſe men to him, and the Voice from Heaven that before a multitude audibly declared him. Luke 1.

1. For the Star that directed the wiſe men to him; we have the whole ſtory *Mat.* 2. and in it we may ſee 'twas not an ordinary but an extraordinary Star: 'Twas a Star the wiſe men ſaw afar off, and as ſoon as they ſaw it knew it deſigned the birth of the King of *Judah*. How theſe wiſe men ſhould come to know what this new and Wonderful Star deſigned; whether they attained it by a then particular Divine Revelation, or elſe had received a Tradition from their Anceſtors, concerning ſuch an appearance, (which perhaps is probable, ſince we find *Baalam*, a Prophet of their own Nation, foretelling that there ſhould come a Star out of *Jacob*, and a Scepter ſhall ariſe out of *Iſrael* which ſhould ſmite the corners of *Moab*) I ſhall not diſpute, ſince either of them is ſufficient for my purpoſe. This is moſt certain, this new appearance was Num. 24. 17.

ſo

ſo wonderful, that it perſwaded wiſe men to go a long journey to examine the truth of it; and though till their coming to *Hieruſalem*, that City ſeems to have taken no notice of it, yet the truth of it was ſo evident that upon the very Queſtion, *Where is he that was born King of the Jews, for we have ſeen his ſtar in the Eaſt, and are come to worſhip him: Herod* and all the City was troubled. The Prieſts and Scribes were ſent for to inquire where Chriſt ſhould be born, nay, this is not all. When theſe Wiſemen according to Gods direction deceived *Herods* expectation, by their return another way, his anger ends in cruelty, and his paſſion could by no other medicine be expiated but by the ſlaughter of all the Children, from two years old and under, about the Coaſts of *Bethlehem*, the place they told him that Chriſt ſhould be born. I need not here tell you that this new Star deſigned our Saviour, ſince *Herod* and all the Jews underſtood it ſo; ſince, as it brought the wiſe men to *Hieruſalem*, ſo it directed them to the place where the babe lay: But I will ſhew you ſome footſteps of this Star amongſt Heathens. Cardinal *Baronius* that Learned Annaliſt, in the firſt year of Chriſt, cites *Calcidius* his Comment on *Plato's Timæus* for this purpoſe.

Et quoque alia venerabilior & ſanctior Hiſtoria, quæ perhibet de ortu Stellæ cujuſdam inſolitæ non morbos morteſque denuntiantes, ſed deſcenſum Dei

There is (ſaith *Calcidius*) another more venerable and holy Hiſtory, which tells us of the riſe of a certain unwonted Star not denouncing diſeaſes or death,

death, but the descent of the Venerable God, to converse with men and mortal businesses; which Star when these wise *Chaldeans* clearly saw in their night journey, and being enough exercised in the consideration of heavenly things, 'tis reported they sought this New Birth of God, and the Majesty of this child being found, they worshipped him, and offered gifts agreeable to so great a God. This testimony is very clear, and in my opinion hath nothing of difficulty in it, but what is meant by this holy History, which without dispute must have reference to those Books of Prophesies which the Chaldeans kept by them. Some are so confident to affirm that *Baalam*, of whom I spake before, left them Books of Prophesies, which directed those *Magi* in difficult cases; 'tis not impossible but he might do so; however this is probable, that they received from their Ancestors some rules of their knowledge, together with former Observations, and extraordinary Predictions, which they either preserved in Writings or Hieroglyphicks, and unto which, as I suppose, *Calcidius*, being a Heathen, by this holy History hath reference. To this of *Calcidius*, I might add that which *Macrobius* tells us of the slaughter of these Children; which though it directly proves not the appearance of the Star, yet it will serve

venerabilis ad humanæ conversationis rerumque mortalium gratiam quam Stellam cum nocturno itinere suspexissent Chaldæorum profecto sapientes viri, & consideratione rerum Cœlestium satis exercitati quæsisse dicuntur recentem Dei ortum, repertaque illa Majestate puerili venerati esse, & vota Deo tanto convenientia nuncupasse. Tom. 1. p. 52.

ſerve to confirm us in the truth of that, becauſe this murder was occaſioned by it. Speaking of *Auguſtus*, his words are theſe; When he heard that amongſt thoſe Children under two years old, whom *Herod* the King of the Jews had commanded to be killed in *Syria*, his own ſon was ſlain alſo, ſaid, *It is better to be Herod's hog than his ſon.* In which ſpeech the Emperour had reference to the Jews abſtaining from ſwines fleſh, which to *Herod* would have been a great crime, though this murder ſeem none at all, if by that means his uſurped Dominion may be better ſecured. So much for the firſt.

Cum audiſſent inter eos quos in Syria Herodes Rex Judæorum inter binatum juſſit interfici, filium quoque ejus occiſum, ait, Melius eſt Herodis porcum eſſe quam filium. Saturnal. lib. 4. 2.

2. For the voice before a multitude which audibly declared him, we find three times to have been done. The firſt was at his Baptiſm, where before *John Baptiſt*, and thoſe that came to be baptiſed of him, the heavens were opened, the Spirit of God deſcended like a Dove and light on him; and a voyce from Heaven ſaid, *This is my beloved ſon in whom I am well pleaſed.* The ſecond was at his Transfiguration, where before three ſober men (a ſufficient number to aſſert any truth) *Peter*, *James*, and *John*, a voice out of the cloud gave teſtimony, that Jeſus was the Son of God, in whom he was well pleaſed; and that it was ſo we have St. *Peter* in his ſecond Epiſtle aſſuring us. The third was a little before his death; our Savicur praying that God

God would glorifie his Name; in the preſence of a multitude a voyce came down from Heaven, ſaying, * *I have both glorified it, and will glorifie it.* Now though we cannot produce any authority from Heathens to confirm the truth of this voice, yet the circumſtances in the Story evince it to be true; for this was not done in a corner, *John Baptiſt* and his three Diſciples did not only hear it at two ſeveral times, but a multitude at another, and that in a publick place, when our Saviour rode in Triumph into *Hieruſalem*; and this multitude conſiſted partly of his Enemies the Jews; for we find for all this they believed him not; and partly of other Nations, for there were then Greeks that deſired to ſee him. So that had this been falſe, it had been obvious to the confutation of every perſon, and the Phariſees would never have ſuffered ſo great a Miracle in the confirmation of our Saviours Miſſion to have paſſed uncontradicted, if ſo many witneſſes that aſſerted it had not put it beyond any denial. This voice now which we find atteſting our Saviour, doth alſo give witneſs to his Apoſtles, when on a ſudden there came a ſound from Heaven as of a ruſhing mighty wind, and filled all the houſe where they were ſitting. And there appeared unto them cloven tongues like as of fire, and it ſate upon each of them: And they were all filled with the Holy Ghoſt, and began to ſpeak with their tongues as the Spirit gave them utterance.

* *Joh.* 12. 28.

ver. 34.

v. 20, 21.

Act. 2. 13.

And

And this Miracle was ſo evident, that never any attempted to deny it: For beſides that it happened at ſo publick a time as *Pentecoſt*, when the City was filled with people of every Nation to witneſs it; the nature of the Miracle it ſelf, the enabling of rude and ignorant men to ſpeak the Language of every Nation, carried along with it its own confutation, had not the truth of it been evident to as many Nations as at that time reſorted to *Hieruſalem*.

To this of all the Apoſtles let me adde the miraculous Call of S. *Paul*, who by an audible voice from Heaven was turned from a Perſecuter to a Preacher of the Goſpel: The whole ſtory we have recorded by Saint *Luke*, and aſſerted by Saint *Paul* in his Apology for himſelf before King *Agrippa*. If we examine the Circumſtances of it, we ſhall find 'twas not done privately, but muſt neceſſarily be publickly known. The party converted was the greateſt Enemy the Goſpel had; 'twas he that conſented to St. *Stephen*'s death: The place of his converſion was when he came near *Damaſcus* with Authority from the High Prieſts to bring all Chriſtians bound to *Hieruſalem*: The manner of his Converſion was, he fell to the earth, being ſo amazed with the light that ſhined about him, and more terrified with the voice that asked him, *Saul, Saul, why perſecuteſt thou me*? Adde to this, this was not done alone; for the men that were with him

Acts 8. 4,5,6.
Acts 16.12,13, 14,15,16.

him heard the voice, and not they only muſt be witneſſes of it, but he muſt be led blind to *Damaſcus*, that *Ananias*, who by his prayers recovered him, and the whole City of *Damaſcus* that ſaw him, might know the truth of it. I might to theſe adde thoſe ſeveral fallings of the Holy Ghoſt upon Believers, which 'tis probable fell by ſome way of viſible appearance, as that upon *Cornelius* by S. *Peters* preaching, upon the Chriſtians at *Corinth* by S. *Paul*; but I hope I need not urge them, having ſufficiently proved this Aſſertion from the Witneſs of God. Acts 10.44. Acts 19.6.

2. The ſecond Argument that aſſerts Chriſt to be this Law-giver, and confirms the Chriſtian Faith is, The miraculous power in our Saviour of doing Miracles, and by him given to Chriſtians, together with the ſucceſs following, the deſtruction of Idolatry, and ſudden Conqueſt of the World.

For the better clearing this, 'tis neceſſary to take this Argument apieces, and to handle each branch apart. The whole is the Doctrine of Miracles, which I look upon as one of the moſt convincing Arguments againſt Atheiſme, or Heatheniſme, or any other Religion whatſoever; and this I ſhall do by proving,

1. The truth of ſeveral remarkable Predictions our Saviour foretold.

2. The wonderful Miracles which he did whileſt he lived, happened at his death, and were effected at his Reſurrection.

3. The miraculous power that he gave the Apoſtles of doing Miracles, which continued in the Church till the world became Chriſtian, and ſome time after.

4. The deſtruction of Idolatry, and Conqueſt of the world to the name of a crucified Saviour, by ſuch weak and ignorant perſons as the Apoſtles were. All which are reduced under the head of Miracles, ſome of each of which I ſhall prove from the confeſſion of the Enemies of Chriſtianity, Jews or Heathens, which is the greateſt teſtimony matter of fact is capable of. I ſhall begin with the

1. Firſt, The truth of ſeveral remarkable prædictions our Saviour foretold. I will begin with that concerning his own ſufferings: You ſhall find *Mat.* 16. after S. *Peters* confeſſion of our Saviours being the Meſſias, and our Saviours gracious promiſe to the Church, that the Gates of Hell ſhould not prevail over it, that he falls directly to tell them what muſt befall him, *v.* 21. *From that time forth began Jeſus to ſhew unto his Diſciples how that he muſt go into Hieruſalem and ſuffer many things of the Elders, and chief Prieſts, and Scribes, and be killed, and be raiſed again the third day.* This prediction you ſee is a clear ſtory of his ſufferings as if they were paſt: 'Twas foretold long before his paſſion, and as it was the moſt unwelcome, ſo it was the moſt unexpected news that could have been told to his Diſciples, who 'tis clear expected

expected a Temporal Prince: 'Twas such news we see as put S. *Peter* into passion, that made that great Confessor so far to forget the duty of a Disciple, as to rebuke his Master. The truth of this matter of fact I shall prove when I treat of the Miracles our Saviour did. I might to this adde what our Saviour foretold to S. *Peter* himself concerning his denial of him, that though he was now so confident, *that though all should be offended, yet he never would be; yet before the cock crew this night, he should deny him thrice.* Though this be but a particular passage, yet it deserves our consideration the more, because this prediction was told to the person himself that might have prevented it, to one that had he not really been guilty of such a fall as was foretold, would never have suffered such a blemish to have been laid upon him without contradiction. To these I might joyn the several promises our Saviour made to his Church, which being to be given them after his Ascension, comes under the nature of predictions: As in particular that of the descent of the Holy Ghost which I have already handled, and the power of doing Miracles, which I reserve the proving of to its proper place. But that which here I shall most insist upon, is that prophesie, *Mat.*24. which Christ foretells his Disciples of the ruine of the Temple, even at that very time, when they so much admired the magnificent structure of it: *There shall not be left* (saith he)

Mat.26.34,35, 36.

John 14.26. Mar. 16.17.18.

he) *one stone upon another that shall not be thrown down.* And if we compare this second verse with the fifteenth; *When ye therefore shall see the Abomination of Desolation spoken of by* Daniel *the Prophet stand in the holy place*, &c. by which words are meant the prophaning of their Temple by the Roman Eagle; we may probably gather being so to be prophaned that it was never to be built again; and this is clearly S. *Chrysostom*'s Exposition: For speaking of *Julian* the Apostate, he tells us; That this mad and witless man did hope to frustrate Christs prophesie, which would not suffer this Temple to be built again. This prophesie now was before Christs death, and then the Jews politie subsisted, though under a Roman Procurator, yet still they had their *Sanhedrim*: If we examine the truth of it we shall find not only the total destruction of it true, but several attempts of its restauration frustrated, and that immediately from the power of God. The destruction of the Temple is obvious to every eye that is versed in History: *Hegesippus* will sufficiently inform his Reader, how it was burnt, and destroyed by fire when the Emperour *Titus* took the City, and how miserably that obstinate people perished. *Tacitus* that famous Roman Historian in the fifth Book of his Histories hath left recorded to all posterity the ruine of that forsaken people,

Ὅμου τε ἐλπίζων ὁ μεμηνὼς καὶ ἀνόητος τοῦ Χριστοῦ περιγράφειν, τὴν ὑπόφασιν, τὴν οὐκ ἐῶσαν ἀναστῆναι τὸν ναὸν ἐκτῖνον. Ho.adv. Judæos tertia.

Lib.4.cap.43.

Lib.5. Historiarum in principio.

people, together with the ſad Omens that preſaged it; But this is not ſo wonderful as the ſeveral fruſtratings of its re-building. If (ſaith *Chryſoſtome*) the Jews had never attempted it they might have ſaid, if we would ſet about it, we could have done it. But now I declare unto them, that they have not once or twice but thrice endeavoured and attempted it; as is the cuſtome in the Olympick Games; ſo that there is no queſtion that the Church hath got the Crown of Victory. Their firſt attempt was under the Emperour *Adrian* in the 136 year after Chriſt, *Tinius Rufus* being then Procurator, which ended in nothing elſe but the deſtruction of 50 of their Caſtles, and 985 of their Villages, in the ſlaughter of 50000 men, beſides thoſe which periſhed by fire and famine, as *Dio* reporteth. Their ſecond attempt was under the Emperour *Conſtantine*, which the Emperour perceiving ſoon quelled; as Saint *Chryſoſtome* tells me. His words are theſe. The Emperour ſeeing their attempt, cutting off their ears, and imprinting on their bodies marks of diſobedience, carried them up and down as ſo many ſlaves and vagabonds. Their laſt and moſt likely attempt was under *Juli-*

Ἔι μὲν γὰρ μὴ ἐπειχείρησαν οἰκοδομῆσαι τὸν ναὸν εἶχον ἂν λέγειν ὅτι εἴτε ἐβουλήθημεν ἐπειχειρῆσαι καὶ τῆς οἰκοδομῆς ἅψασθαι πάντως κἂν ἰσχύσαμεν καὶ τρονύσαμεν. Νυνὶ δὲ αὐτοῖς δείκνυμι ὅτι οὐκ ἅπαξ οὐδὲ δὶς καὶ τρὶς ἐπειχείρησαντας καὶ ῥαγεύτας καθάπερ ἐν τοῖς Ὀλυμπιακοῖς ἀγῶσιν, ὥστε ἀναμφισβητήτον εἶναι τῆς Ἐκκλησίας στέφανον. Ibid.

In Hadriano.

Ὁ δὲ βασιλεὺς ἰδὼν τὴν ἐπειχείρησιν αὐτῶν, τὰ ὦτα αὐτῶν ἀποτεμὼν καὶ τὸ τῆς παρακυῆς σύμβολον ἐυθεὶς αὐτῶν τῷ σώματι, πανταχοῦ περιῆγε καθάπερ τίνας δραπέτας καὶ μαστιγίας. Ibid.

an the Apostate when they set about the work not only permitted, but incouraged and assisted by that Roman Emperour, both with money and other materials for the building, which though this Apostate hated the Jews, yet did, as *Sozomen* tells me, that he might reprove of falshood what Christ had foretold. Now see the event of this. I shall not tell you it out of S. *Chrysostome* or *Sozomen*, who both in the places before quoted relate it; but from *Ammianus Marcellinus* a Gentile Historian, whose words are these, speaking of *Julian*. He thought with immoderate charges to build up that formerly renowned Temple of *Hierusalem* which after many and cruel Wars being besieged by *Vespasian* first, and afterwards by *Titus*, was subdued, and gave the charge of this employment, that it might be hastened, to *Alypius* of *Antioch*, which formerly was Governour of *Britany*. When therefore this *Alypius* set eagerly on the work, being assisted by the Governour of that Province, dreadful balls of fire bursting forth with often assaults near the foundation, made the place, some of the workmen being devoured by the flames, inaccessible,

Ψεύδεις ἀπελέγξαι τὰ τῦ Χριστῦ προρρήσεις. Sozom. lib. 5. cap. 21.

Ambitiosum quondam apud Hierosolymam Templum quod post multa & internecina certamina obsidente Vespasiano posteaque Tito ægrè est expugnatum, instaurare sumptibus cogitabat immodicis, negotiumque maturandum Alypio dederat Antiochensi, qui olim Britannias curaverat pro præfectis. Cùm itaque rei idem fortiter instaret Alypius juvaretque Provinciæ Rector, metuendi globi flammarum propè fundamenta crebris assultibus erumpentes, fecere locum, exustis aliquoties operantibus, inaccessum, hocque modo elementa destinatius repellente cessavit incœptum. Amm. Marcel. lib. 23. In initio.

inacceſſible; and after this manner the Element reſiſting, as with ſome kind of deſtiny, he gave over what he had begun. I ſhall not comment at all upon theſe words; the place it ſelf is very clear; not a tittle that our Saviour hath foretold but muſt be true, though there want a miracle to maintain it. Thus much for the truth of our Saviours Predictions. That which I am to prove,

2. In the ſecond place is the wonderful miracles which he did whilſt he lived, happened at his death, and were effected at his Reſurrection. Firſt, of the Miracles he did whilſt he lived. Theſe Miracles conſiſted principally in curing all manner of Diſeaſes, expelling Divels out of perſons poſſeſſed, and raiſing the dead. I ſhall not here cite you proofs out of the Evangeliſts (though ſo conſtant and uncontradicted a report, by any four ſober Writers, ought to be credited, and is as much as we have for the belief of many notable actions (which are received without the leaſt doubt,) but ſhall endeavour to prove them from the Teſtimony of Jews and Heathens; and though the place where our Saviour lived afforded but very few Writers now extant, and the diſtance of *Judæa* from *Rome* the Imperial City, cauſed his Miracles not to be much taken notice of by their Hiſtorians; and the great loſs of Eminent Writers, and particular Regiſters of Roman Procurators, unto which the primitive Chriſtians in their Apologies appealed to, have left

us destitute of such Authorities which former Ages made use of; Yet I question not in this particular to give some satisfaction to any indifferent Reader. Let me in the first place set down *Celsus*'s confession cited in his own words by *Origen*; (whose Works being lost, nothing from him can be otherwise had, but from his Answerer.) His words are these, Do you think him to be the Son of God, because he healed the lame and the blind? Just such another speech we may find *Julian* the Apostate saying, as St. *Kyril* tells me, Unless somebody supposeth to cure the lame and the blind, and to cast out Divels by exorcising in the Villages of *Bethsaida* and *Bethany* be some of those great works. Here we have confessions of Christs miracles from two of the greatest Enemies Christianity ever had, *Celsus* and *Julian*: The first endeavoured by his pen, the last both by pen and power to destroy it; and yet the wonders our Saviour did were so evident above denial, that they were forced, though in a scoff, to acknowledge them. To these let us add the Epistle of *Lentulus* to the Emperour *Tiberius*, which *Eutropius* hath in his Annals of the Roman Senators, and is now commonly extant in the *Bibliotheca Patrum*. He thus begins, There appeared in our days, and is yet, a man of great power named Christ Jesus,

Ἐνομίσατε αὐτὸν εἶναι υἱὸν Θεοῦ ἀπειδὴ χωλοὺς καὶ τυφλοὺς ἐθεράπευσε. Orig. Con. Cel. l. 2

Εἰ μὴ τις οἴεται τῶν μεγίστων ἔργων εἶναι τοὺς χωλοὺς καὶ τοὺς τυφλοὺς ἰάσασθαι καὶ δαιμονιῶντας ἐξορκίζειν ἐν Βηθσαϊδὰ καὶ Βηθανίᾳ ταῖς κώμαις. Cy. lib. 6.

Apparuit temporibus nostris, & adhuc est, homo magnæ virtutis,

Jesus, who is called of the Gentiles the Prophet of Truth, whom his Disciples call the Son of God, a raiser of the dead, and a healer of all manner of diseases. This Authority was very clear, was there not some dispute whether this Epistle be suppositious or no: That there was one *Lentulus*, Consul with *Calvisius*, *Sabinus* in the twelfth year of *Tiberius Cæsar*, *Baronius* assures us, though that very year *Pontius Pilatus* succeeded *Valerius Gratus* in the command of *Judæa*; And for that following phrase, *Discrimen habens in medio capitis juxta morem Nazarenorum*; That he had a parting in the middle of his head, after the manner of the Nazarens, for which *Cocus* and some other suspects this Epistle, as if the Author had supposed our Saviour to have been a Nazarite, favours in my judgment of nothing less; for then the Author would not have said, he had hair parting like a Nazarite, but being a Nazarite, he wore his hair after that manner. I shall not wrangle with any that will severely debate the truth of it, because, if that fails, there are enough that follow to supply that defect, which I shall end this second branch withal; because they do comprehend and abbreviate all Christs miracles. In the mean time I shall handle that which is the second thing, The Miracles that happened at his Passion. To find out in Heathen Stories every particular

nominatum Jesu Christum, qui dicitur à Gentibus Propheta veritatis, quem ejus Discipuli vocant filium Dei, suscitans mortuos, & sanans omnes languores.

Censura quorundam Scriptorum veterum. pa. 1.

lar accident that then happened, as we have recorded in the Evangelists, is impossible; but that most remarkable and wonderful defection of the Sun at that time, was recorded by the Romans, and kept in their Archives till *Tertullian*'s time, as is evident from his Apology. His Words are these; In that moment the day withdrew her self at noon tide. They every where supposed a total defection, who did not know, that that was prophesied of Christ, the reason of it not being understood, some denied it, and yet that chance of the world you have Registred in your Archives.

Eodem momento dies medium orbem signante sole subducta est deliquium utique putaverunt, qui id quoque super Christo prædicatum, non scierunt, ratione non deprehensa negaverunt, & tamen eum mundi casum relatum, in Arcanis vestris habetis. Apol. ca. 21.

Lucian in the acts of his Martyrdome perswading the Gentiles to Christianity, bids them look into their own Annals, and there they shall find in the days of *Pilate* the Sun chased away, and the day interrupted with darkness. *Origen* in his second book against *Celsus* cites for the truth of this the Authority of *Phlegon* the Cheirographus of the Emperour *Adrian*. His words are these; Concerning the Eclipse which happened in the time of *Tiberius Cæsar*, in whose Reign Jesus was crucified, and concerning the then great shaking of the earth, *Phlegon* in the thirteenth book

Perquirite in Annalibus vestris & invenietis temporibus Pilati fugato Sole interruptum tenebris diem.

Περὶ δὲ τῆς ἔπει Τιβερίου Καίσαρος ἐκλείψεως οὗ βασιλεύοντος καὶ ὁ Ἰησοῦς ἔοικεν ἐσταυρῶσθαι καὶ περὶ τῶν μεγάλων τότε γενομένων σεισμῶν τῆς γῆς ἀνέγραψε καὶ Φλέγων ἐν τῷ τρὶς καὶ δεκάτῳ οἶμαι τῶν χρονικῶν. Orig. lib. 2. contra Celsum, pag. 80. Edit. Canta.

book of his Chronicles hath written. And that this *Phlegon* hath this in his Commentaries, *Eusebius* also witnesseth in his Chronicles, in the year 33 of Christ. To these let me add that Letter of *Dionysius* to *Polycarp*, cited by *Baronius*, in which inveighing against *Apollophanes* the Philosopher, he useth these words, What wilt thou say of that Eclipse of the Sun which happened at the time of our Saviours Crucifixion? We were then both together at *Heliopolis*, and we both together did note the Globe of the Moon after a wonderful manner to fall upon the Sun, (for it was not then the time of that conjunction,) and the Moon again restored beyond the strength of Nature, to the Suns Diameter, from the ninth hour till evening. Remember him also of another thing, which he is not ignorant of, to wit, that we noted that the cadence of the Moon began from the East, and went to the end of the Solar body, and then at last leapt back again. Neither was this cadence (or covering) and restoring again of the Suns light, done at the same part as was accustomed, but on the opposite part of the Diameter.

Quid de illo qui tempore crucis Dominicæ factus est Solis defectu dicturus es? Eramus tunc ambo apud Heliopolim, amboque simul incidentem mirabiliter Soli Lunæ Globum notabamus, (non enim ejusce conjunctionis tunc aderat tempus,) ipsamque rursus ab hora nona ad vesperum, ad Solis diametrum supra Naturæ vires restitutum. In memoriam autem illius revoca etiam aliud quoddam; Nempe enim (ut ipse non ignorat) eam Lunæ incidentiam ab Oriente cepisse, & usque ad Solaris corporis, finem pervenisse, ac tum demum restitisse notavimus. Neque vero eadem ex parte, ut assolet, ea incidentia illa, et repurgatio facta est, sed ex adverso Diametri. Hæc sunt quæ tunc temporis centigere, naturam profecto superantia, ac soli Christo possibilia qui Author est omnium facitque magna et stupenda, quorum non est numerus. Illa illi, si licuerit, dicito. Ad Annum Chr. 34. p.179,180.

ter.

ter. These are the things that then happened, exceeding truly the power of Nature, and possible to Christ alone, who is the Authour of all things, and doth great and wonderful things, which are not to be numbred. Speak this, if it be lawful, [to *Apollophanes*.] From these Authorities we may easily gather the truth of this miraculous Eclipse, which happening at full Moon, when in Nature it was impossible, will sufficiently assure us, that the person then suffering was God, it being impossible for any but God to have done it: For those Celestial Bodies as they are above all earthly pollutions, so they are infinitely beyond any Humane Command or Government. Thus much for the Miracles at his Passion, those that followed at his Resurrection is that which I am to handle.

3. In the third place *Tertullian* begins his Book *de Resurrectione* with this excellent Aphorisme: *The Faith of Christians is the Resurrection of the dead.* Now as the Resurrection is the comfort and great support Christians have against those injuries and sufferings which in this world they are exposed to; So the Resurrection of our Saviour, *Who was the First-fruits of them that sleep*, was the great assurance that those that dye in his fear shall be raised by his power, and live with him in glory. This then is the Foundation of our Faith, the Resurrection; the assurance that we shall be raised is, That Christ is risen. And this I shall prove. I must

Fiducia Christianorum, Resurrectio Mortuorum

1 Cor. 15. 20.

muſt not here omit thoſe ſeveral witneſſes to this grand Truth which S. *Paul*, 15. *Cor.* 1. cites. If when we prove matter of Fact, the number of Teſtimonies be weight, our Saviour was not only ſeen, when riſen, by *Cephas*, and the 12 Apoſtles, but by 500 at once, which certainly were too great a number either to be deceived or deceive. He appeared not once only to his Diſciples, but at ſeveral times, and in their preſence and view aſcended into Heaven. This together with the conſtant belief ſucceeding Ages gave to it might perſwade any not wilfully obſtinate, to admit it without diſpute: But becauſe *Atheiſme* now prevails with moſt, and that in this Age Principles ſcarce paſs without queſtioning, I ſhall produce what other Authorities my reading affordeth to this purpoſe. *Joſephus* ſhall be my firſt Authour, who in his fourth Chapter and eighteenth Book hath theſe words. There appeared at that time one Jeſus a wiſe man, if it be lawful to call him Man: For he was a doer of wonderful works, and teacher of thoſe who with pleaſure received the truth, and had many followers both Jews and Gentiles: This is that Chriſt who though he was accuſed by the chief of our Nation, and by *Pilate* condemned to the Croſs, yet was not the leaſt be-

Acts 1.10.

Eodem tempore fuit Jeſus vir ſapiens, ſi tamen virum eum fas eſt dicere; Erat enim mirabilium operum patrator, & doctor eorum qui libenter vera ſuſcipiunt, plurimoſque tam de Judæis quàm de Gentibus ſectatores habuit: Chriſtus hic erat quem accuſatum à noſtris gentis Principibus, Pilatus cum addixiſſet Cruci, nihilominus non deſtiterunt eum diligere qui ab initio cœperant. Apparuit enim eis tertio die vivus, ita ut divinitus de eo

loved

vates hoc & alia multa miranda prædixerit, & usque ad hodiernum diem Christianorum genus ab hoc denominatum non deficit.

loved of those who at the beginning did so. He appeared to them the third day alive, the holy Prophets foretelling these and many wonderful things of him; and until this day the Christian Sect is not failed, who from him had their denomination. This Testimony of *Josephus* a Jew is very clear, as to the particular to be proved; there remains only here to be examined, whether these words be *Josephus* his, and that they are so, appears from these reasons: First, because this very Testimony for Christs Miracles is urged by *Eusebius* in his first Book of his Ecclesiastical History, *cap.* 11. in these words, and for this purpose. *Eusebius*, we know, lived at the beginning of the fourth Century, in the days of *Constantine* the Emperour, and at that time this trick of forging books was scarce invented; neither was it necessary to forge an Authority to prove the truth of Christs Miracles then, when the power of doing Miracles still remained in the Church, and was a sufficient Testimony that he that could give that miraculous power to others wanted it not himself. Secondly, because the suspition of this place proceedeth from a false supposition, *viz.* that it is not found in the Ancient Copy in the *Vatican* Library, which indeed is true, 'tis not found in that Ancient Copy, but there is a blank where formerly it was written, being just of capacity to contain these words; which

which evidently assures us, that by the Impudence or wickedness of some Jew or Heretick these words were erased; and this being true, I suppose there is none but will credit this Authority the more for this rasement, since nothing but the consciousness of this Impostor of the truth of these words, could ever have made him guilty of so great a Treachery. Now in confirmation of this we have the Authority of *Baronius* a learned Cardinal, who himself was Library-keeper to the Apostolique See, and an eye witness of this Truth. His words are these, speaking of the Testimony of *Josephus*. Whose Testimony when it was here at *Rome* required, was found rased out in a very ancient book of the Jews, into which *Josephus* his Histories being translated out of Greek into Hebrew, were anciently written (O the impudence of Infidels!) and so done, that no defence could be brought to excuse the wickedness, when the Parchment it self seems to cry out of it. Thus much for *Josephus*. The next Authority shall be *Pilates* Letter, which *Hegesippus* affords me in his *Anacephalæosis*. The words are these; There of late happened what I my self have tried, that the Jews did with a cruel condemnation punish themselves and their

Cujus testimonium in pervetusto Judæorum Codice in qua ejus Historiæ è Græco in Hebraicum translatæ, antiquitus scriptæ sunt, cùm hic Romæ requireretur (O perfidorum impudentiam!) abrasum inventum est, adeo ut nulla ad excusandum scelus posset asseveri defensio, cùm membrana ipsa id exclamare videretur. Ad annum Christi 34. p. 224.

Nuper accidit quod & ipse probavi, Judæos per invidiam se suosque posteros crudeli condemnatione punisse. Denique

cùm promissum haberent patres eorum, quòd illis Deus mitteret de cælo sanctum, qui eorum Rex meritò diceretur, & hunc se promiserit per Virginem missurum in terram: Istum itaque me præside in Judæa Deus Hebræorum cùm misisset, & vidissent eum cæcos illuminasse, leprosos mundasse, paralyticos curasse, Dæmones ab hominibus fugasse, mortuos etiam suscitasse, imperasse ventis, ambulasse siccis pedibus per undas maris, & multa alia fecisse. Cùm omnis populus Judæorum eum Dei filium esse diceret, invidiam contra eum passi sunt Principes Judæorum, & tenuerunt eum, mihique tradiderunt, & alia pro aliis mihi de eo mentientes dixerunt, asserentes eum Magum esse, & contra leges eorum agere. Ego autem credidi ita esse, & flagellatum tradidi illum arbitrio eorum. Illi autem crucifixerunt eum, & Sepulchro Custodes adhibuerunt; Ille autem militibus meis custodientibus die tertio resurrexit; In tantum enim exarsit nequitia Judæorum ut darent pecuniam Custodibus, & dixerint, Dicite quia Discipuli ejus Corpus ipsius rapuerunt: Sed cùm accepissent pecuniam, quod factum fuerat tacere non potuerunt; Nam & illum surrexisse testati sunt se vidisse, &

their posterity: For when at last their Fathers had a promise that God would send his Holy One from Heaven, who deservedly should be called their King, and him he promised to send into the earth by a Virgin: When therefore the God of the Hebrews, when I was Præsident of *Judæa*, sent him, and when they saw that he did enlighten the blind, cleanse the Lepers, cure the Palsie, cast out Devils from men, raise the dead, command the winds, walk over the waters of the Sea with dry feet, and many other things. When all the people of the Jews said he was the Son of God, the chief of the Jews were envious against him, and laid hold of him, and delivered him to me; and when lying they had told me one for another divers things concerning him, affirming that he was a Magician, and did act against their Laws, I indeed believed it was so, and delivered him to be whipt at their pleasure, but they crucified him, and set guards to his Sepulchre: But he the third day rose again,

whilest

whileſt my Souldiers were guarding him. But the malice of the Jews did burn to ſo great a height, that they gave money to his Keepers, and bid them ſay that his Diſciples had taken him away. But they when they had taken their money could not hold their peace of what was done: For they both witneſſed that they ſaw him riſe, and that they had received monies of the Jews. Theſe things I have put in, leſt ſome body ſhould lye other ways, and ſhould ſuppoſe that the lies of the Jews ſhould be credited. Thus *Hegeſippus*. Now becauſe of this there may be juſtly ſome queſtion, both becauſe *Hegeſippus* is not an Authour of that Antiquity, but as *Baronius* ſays wrote after *Conſtantines* time, and that the Epiſtle it ſelf in the front of it carries a great fault, having *Claudius* ſet down for *Tyberius*, though I know *Tyberius* his name before he was Emperour was *Claudius*. I ſhall therefore ſhew you from good Authorities that ſomething to this purpoſe *Pilate* writ, and if this Letter ſhould prove forged, yet the true one did ſay nigh as much, becauſe of the effect it produced in *Tyberius*. Firſt for the Letter, mark what *Tertullian* ſaith in his Apology. All theſe things concerning Chriſt did *Pilate*, even he being now in his Conſcience a Chriſtian, relate to *Tyberius Cæſar*: And the *Cæſars* themſelves

ſe à Judæis pecuniam accepiſſe. Hæc ideo ingeſſi, nè quis aliter mentiatur, & exiſtimet credendum eſſe mendaciis Judæorum.

Ad Ann. 34. p. 215.

Ea omnia ſuper Chriſto Pilatus, & ipſe jam pro ſua Conſcientia Chriſtianus, Cæſari tunc Tiberio nuntiavit: ſed & Cæſares credidiſſent ſuper

Christo, si aut Cæsares non essent sæculo necessarii, aut si & Christiani potuissent esse Cæsares. Cap. 21.

selves had believed in Christ, if either for this Age the *Cæsars* had not been necessary, or if the *Cæsars* might have been Christians. And concerning the effect this News had upon the Emperour, see what the same Apologist says in his fifth Chapter.

Tyberius cujus tempore nomen Christianorum in sæculum intravit, annuntiata sibi ex Syria Palæstina quæ illic veritatem illius Divinitatis revelârunt, detulit ad Senatum cum Prærogativa suffragii sui. Senatus quia non ipse probaverat, respuit, Cæsar in sententia mansit, comminatus periculum accusatoribus Christianorum. Ibid. Cap. 5.

Tyberius, in whose time the name Christian entred into the world, did carry to the Senate with the Prerogative of his voice those things which were related to him out of *Syria Palæstina*, which did reveal the truth of that Divinity there. The Senate because they had not before approved of it, rejected it; the Emperour still remained of that opinion, threatning punishment to the accusers of Christians. So that from these words may easily be gathered, that *Tyberius* would have had the Senate owned Christ as a God, which could be upon no other account but from the Miracles our Saviour did in *Palæstine*; and 'tis scarce probable that the Emperour should receive this News from other hands then from *Pontius Pilate* his Procurator. There is nothing so clear in History, as that the several Lievtenants of Provinces did send Registers of their Acts to the Emperour, and particularly that *Pilate* had a Register of his Acts, which he sent to the Emperour, and which was

was extant in *Justin Martyrs* time, is evident from his second Apology to the Emperour *Antoninus*, where declaring how all the Miracles our Saviour did were foretold by the Prophets, and withal perswading the Emperour to believe that our Saviour did such, he referres himself to the Acts of *Pilate* then registred at *Rome*. That (saith he) our Saviour did these things you may learn from the Registers of the Acts done under *Pontius Pilate*. And that we may say no more, we find the Hæretiques called the *Quartadecimani*, as *Epiphanius* tells me, boasting that they had found out of the Acts of *Pilate* this truth, That our Saviour did suffer the day before the Octaves of the Calends of *April*. 'Tis probable, I know, that either they saw not these Acts; or, if they did, 'twas some spurious Copy, as many think; however, 'tis to me a sufficient proof there were such Acts, since so early in the Church I find both Christians and Hæritiques appealing to them. *Origen* also in his seventh Book against *Celsus*, cites us a Confession of his, That our Saviour after his death was seen, although he endeavours to make it signifie no more than an ordinary apparition, or indeed not so much. His words are these, After this *Celsus* maliciously speaks concerning the voluntary appearing of the Gods in humane

Ὅτι δὲ ταῦτα ἐποίησεν ὁ κύριος ἡμῶν ἔστι μαθεῖν ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γινομένων ἀπομνημονευμάτων. p. 66. Apol. 2. Edit. Syl.

Et sane ex Actis Pilati se veritatem comperisse, Salvatorem die ante Octavium Calendarum Aprilium passum esse. Lib. 2. Hæ. 50.

Μετὰ ταῦτα κακοηθῶς ὁ Κέλσος φησὶ περὶ τῶν προειρημένων ἀνθραπείδων κατ' αὐτὸν θεῶν ὅτι ὄψεται τὶς αὐτοὺς ἅπαξ παραῤῥυέντας ὥσπερ τὸν τοῦ τοῦ ἐξαπατήσαντα, ἀλλὰ ἀεὶ τοὺς βουλομένους ὁμιλοῦντας. Lib.7.pag.355. Edit. Cant.

shapes, spoken of before, that any person shall not see them once passing by, as they did this deceiver of them, but ever conversing with them that desire it. From these words may be collected, that our Saviour did appear was known to *Celsus*; and that it could not be a Phantasme, *Origen* sufficiently may convince us, when he demands this question. How can a Phantasme only named chase away a Divel, and effect these operations which are no ways to be contemned? And this certainly is a most excellent and absolute answer: For how is it possible for that which is nothing, or at the most appears but to be something, to do these strange and wonderful effects? that the only appearance of a man (for no more doth *Celsus* allow Christ to be) should give that power to his Disciples to overcome and destroy those whom *Celsus* acknowledgeth real Divels, only by naming the Name of *Jesus*. I must not give over this subject till to what is already said, I add this, That the Jews themselves acknowledg that Christ did these Miracles, when they say he did them not by his own power, but by Magick Art, either that which he learnt in *Ægypt*, and brought thence, or by *Schem Hamphorasch*, the power of the four-lettered name, known to himself. I more wonder

Γῶς δὲ φάσμα ὀνομάθεο ἐλάννει δαιμονία, καὶ ἄλλας οὐκ εὐκαταφρονήτους ἐνεργείας ἐνεργεῖ. Ibid.

Hoorn. li.3.c.1.

wonder they ſhould ſo ingenuouſly confeſs theſe Miracles to be done, then that they ſhould ſuppoſe our Saviour did them by Magick Art, or by their *Kabala*; becauſe I find them a very myſterious people, and ſuch as fancy great things may be done that way. *Manaſſe Ben Iſrael* in his Book of the Creation ſaith: That there are found many which in their adjurations call upon Devils, and by the help of Necromancy do great things: And that in ſome books of the Cabaliſts, as in *Perske Ehaloth*, *Raziel*, and others, their names, exorciſmes and incantations are repeated. But more particularly he ſaith of the *Kabala*, that by it ſublime Myſteries are found out; beſides they make the knowledge of the *Kabala* and Magical Art one of the gifts the *Sanhedrim* was endued withal. This being now laid down, we may eaſily ſee how fond this calumny againſt Chriſts Miracles was, They were done by Magick, which he learnt in *Ægypt*, when our Saviour was carried thither an Infant, and ſtaid not long there, but till the death of *Herod*, which happened too quick for his age or abilities to comprehend that Art. And if by the *Kabala* he had done them, why did not the *Sanhedrim*, who were ſo well verſed in that myſterious knowledge, do the ſame things themſelves which he did, or elſe de-

Multi ſanè reperiuntur qui dæmones iſtos adjurationibus ſuis advocant, & Necromantiâs operâ mira admodum multa patrant. Quin & libris quibuſdam Cabaliſtarum quales ſunt Perske Ehaloth, Raziel, *& aliorum, recenſentur eorum nomina, exorciſmi & incantationes.* Prob. 22. de Creat.

Sublimia per ea Myſteria inveniuntur. In Exodum.

fect the way how he did them. *Arnobius* ſhall conclude this Subject for me. Therefore were thoſe things which were done the deceits of the Devils, and the ſports of Magick Arts? Can ye deſign to us any one, or ſhew us out of all thoſe Magicians, who ever were, who did in the thouſand part do any thing like Chriſt? who without any force of verſes, without any juyces of herbs and graſſes, without any ſollicitory obſervation of ſacred Rites, Offerings, Times, did theſe things? We neither urge nor ſeek what they promiſe to do, or in what kind of Acts all their Learning and Experience uſed to be contained. And a little after he concludes. But it is evident that Chriſt did all theſe things without any help of outward things, without the obſervation or rule of any Rite, and only did it by the Omnipotency of his Name. I will ſhut up all this with that excellent ſaying of this fore-mentioned Authour *Arnobius* in another place, which is a farther confirmation of the truth of our Saviours Miracles. Neither was there any thing (ſaith he) done by him miraculouſly, to the admiration

Ergóne illa quæ geſta ſunt Dæmonum ſuere præſtigia & Magicarum Artium ludi? Poteſtis aliquem nobis deſignare, monſtrare ex omnibus illis Magis qui unquam fuere per ſæcula conſimile aliquid Chriſto milleſima ex parte qui fecerit? qui ſine vi Carminum, ſine herbarum & graminum ſuccis ſine ulla aliqua obſervatione ſollicita ſacrorum, libaminum, temporum? Non enim urgemus & quærimus qua ſeſe ſpondeant facere, vel in quibus generibus actuum ſoleat omnis illorum doctrina & experientia contineri. Adverſ. Gentes, lib. 1. p. 25.

Atqui conſtitit Chriſtum ſine ullis adminiculis Rerum, ſine ullius Ritus obſervatione, vel lege, omnia illa nominis ſui poſſibilitate feciſſe. Ibid.

Neque eſt ab illo geſtum per admirationem ſtupentibus cunctis, quod non omne donaverit

miration of all, all which he did not give to be done to these little and ruſtick perſons, and ſubjected to their power. Which directly brings me to the proving my third Poſition.

faciendum parvulis illis & ruſticis, & eorum ſubjecerit poteſtati. Adverſ. Gentes, lib. 1. pag. 30.

3. The miraculous power he gave his Apoſtles of doing Miracles, which continued in the Church till the world became Chriſtian, and ſome time after.

For the better handling whereof, I ſhall ſhew you firſt, That this gift of Miracles did continue in the Church for the firſt 300 years, from the Authorities of the moſt eminent Fathers of that Age, and from S. *Auguſtine*; that they were in his time when the world was Chriſtian. Secondly, I ſhall ſhew you from the confeſſions of Heathens, That the Emperour *Antoninus* Army was miraculouſly delivered, which by the Emperours Letter is attributed to the Chriſtians prayers; and of the *Talmudiſts*, that the Chriſtians had the power of Miracles. Of each in their order.

1. Firſt, That this gift of Miracles did continue in the Church, &c. I ſhall not in ſetting down theſe Authorities place them under any certain head of Miracles, but give you them according to the Age the Author lived in; my intent being to finiſh one Author before I begin another. And becauſe *Juſtin Martyr* is the Ancienteſt, I ſhall begin with him; who proving Chriſt to be deſigned of God a Saviour, hath theſe words; Now

Διὰ δὲ τῆς ὑμετέρας ἐπιστήμης ταῦτα μαθεῖν δύνασθε. Ὅτι γὰρ μυριοπληθεῖς ὁ πόλυς καθ' ὅλα τὸν κόσμον καὶ ἐν τῇ ἡμετέρᾳ πόλει πολλοὺς ἤδη ἡμετέρων ἀνθρώπων δαιμονιζομένους καὶ ἐπορκιζόντες κατὰ τὸ ὄνομα τοῦ Ἰησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, ἰατὸ δὴ δύναμιν ἔχοντα τοὺς ἐνοχλοῦντας καὶ ἀπαγόντας καὶ φαρμακεύοντας μὴ ἰαθέντες ἰάσατο καὶ ἰᾶται καθαγιάζας καὶ ἐνδυναμώσας τοὺς καταλαβόντας τοὺς ἀνθρώπους δαιμόνας. Apol. prima. pag. 35.

you may learn this from those things which are done under your sight: For many of our Christian men have cured, and do even now cure many possessed with Devils throughout all the world, and in this our City, forcing and driving the Devils from the men they have hold on, by adjuring these Devils by the Name of Jesus Christ who was crucified under *Pontius Pilate*, who could not be recovered by all your Conjurers, Inchanters, and Witches. In his Dialogue with *Tryphon* the Jew we have him assenting, That Christ is the fittest person to be prayed to for the deliverance from being possessed by unclean spirits, because at the very force of his Name the Devils tremble; and at this day being adjured by the Name of Jesus Christ, who was crucified under *Pontius Pilate*, who was Procurator of *Judea*, they obey. A little after, telling us what power of doing Miracles Christ gave to the Church, he verifies by the power the Church then had. And now (saith he) we that believe in Jesus Christ our Lord, who was crucified under *Pontius Pilate*,

Οὐ γὰρ τῷ τῆς ὀνόματος ἰσχὺν καὶ τὰ δαιμόνια τέως κατισχύοντα ἐξορκιζόμενα κατὰ τὸ ὄνομα τοῦ Ἰησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου τῷ γενομένῳ ὑπηκόῳ τῆς Ἰουδαίας ὑποτάσσονται. Dial. cum Tryph. p. 191.

Καὶ τῶν ἡμεῖς οἱ πιστεύοντες ἐπὶ τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου Ἰησοῦν Κύριον ὑμῶν τὰ δαιμόνια πάντα ἐξορκίζοντες ἰσχύομεν ἰᾶσθαι ὑμῶν ἰσχύει. Pag. 235.

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adjuring all Devils and unclean ſpirits, have them obedient to us. And a little after, that I may name no more, being angry with *Tryphon* the Jew for adulterating the propheſies, as particularly that of a Virgin conceiving, he ſhews him, that our Saviour was to come in a mean manner, and yet to do great things. The firſt the Jews know; for the ſecond, Now 'tis eaſie to learn from thoſe things which are done in your ſight, if you will; for by the Name of Jeſus Chriſt, the ſon of God, the firſt begotten of all creatures, born of a Virgin, and being man, ſubject to ſufferings, and crucified under *Pontius Pilate*, by your people, who died, roſe from the dead, and aſcended into heaven, every Devil being adjured is overcome and ſubdued. All theſe places are in his Apologie, or in his Diſputation with the Jew; where having to do on the one hand with a potent, on the other hand with an impudent and perverſe Antagoniſt, 'tis not probable to ſuppoſe, he relates any matter of fact which was not true.

Νῦν ἐκ τῶν ὑπ' ὄψιν γενομένων ῥάον ὑμᾶς πεισθῆναι ἐὰν θέλητε· Κατὰ γὰρ ὄνοματος αὐτοῦ τουτοῦ τοῦ ἱεοῦ τοῦ θεοῦ καὶ προτοτόκου πάσης κτίσεως καὶ διὰ παρθένου γενηθέντος καὶ παθετοῦ γενομένου ἀνθρώπου καὶ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου ὑπὸ τοῦ λάου ὑμῶν, καὶ ἀποθάνοντος καὶ ἀναστάντος ἐκ νεκρῶν καὶ ἀναβάντος εἰς τὸν οὐρανὸν πᾶν δαιμόνιον ἐξορκιζόμενον νικᾶται καὶ ὑποτάσσεται. Ib. p. 243.

Iræneus comes next, and him we find urging againſt *Simon* and *Carpocrates*, that all the tricks they did were not beneficial but prejudicial to men; he proceeds againſt them negatively, and then affirms this miraculous power to be in the Church in his time poſitively

Nec enim cæcis possunt donare visum, neque surdis auditum, neque omnes Dæmones effugare, præter eos qui ab ipsis immittuntur, si tamen & hoc faciunt: Neque debiles aut claudos aut Paralyticos curare, vel alia quadam corporis parte vexatos, quemadmodum sæpe evenit fieri secundum corporalem infirmitatem, vel earum quæ à foris accidunt infirmitatem, bonas valetudines restaurare: Tantum absunt ab eo, ut mortuum excitent, quemadmodum dominus excitavit & Apostoli per Orationem, & in fraternitate sæpissimè propter necessarium, ea quæ est in quoquo loco Ecclesia Universa postulanse per jejunium & supplicationem multam, reversus est spiritus mortuo, & donatus est homo Orationibus Sanctorum:, ut ne-quidem credant hoc in totum posse fieri, esse autem Resurrectionem à mortuis agnitionem ejus quæ ab eis dicitur veritatis. Iræneus adverſ. Hæreſes. lib. 2. cap. 56.

tively. His words are theſe. For they neither can give ſight to the blind, nor hearing to the deaf, neither can they chaſe away all Devils, unleſs they be thoſe who are put in by themſelves, if truly they can do that: Neither can they cure the weak or the lame, or thoſe that are afflicted in any other part of their body, which according to bodily infirmity often happens, or the infirmity of thoſe which happen without, can they reſtore good health to. 'Tis ſo far from them that they ſhould raiſe the dead (as our Lord raiſed, and the Apoſtles by Prayer, and in the Brotherhood often for ſome neceſſity, the Univerſal Church which is in every place by faſting and much ſupplication begging it, the ſpirit is returned to the dead, and a man is given to the prayers of the Saints) that they do not believe this wholly can be done; for that there ſhould be a Reſurrection from the dead is the agnition of that truth which is ſpoken by them. And in the next Chapter diſputing againſt the Epicureans and Cynicks, and their Miracles, which (ſaith he) are meerly deceits, like to thoſe

thoſe of *Simon Magus*, yielding no profit to the perſons for whom, and in whom theſe works were done, being rather Phantaſmes then Miracles, when our Saviours are evidently ſo: His Reſurrection the third day from the dead was firm, ſeen by his Diſciples, and in their preſence he was received into Heaven: He thus proceeds. But if they ſay, the Lord did thoſe by the appearance of theſe things, bringing them back to the Prophets, we will demonſtrate out of them, that all theſe things were foretold by God, and moſt truely done, and that he only is the Son of God: Wherefore in his name, they who are truly his Diſciples, receiving Grace from him, are enabled to benefit the reſt of men, even as every one hath received a gift from him: For ſome caſt out Devils moſt really and truly, ſo that they who are cleanſed from theſe unclean Spirits, do often believe themſelves, and are in the Church. Some have the knowledge of things to come, Viſions, and Prophetical Readings: And others by the Impoſition of hands cure thoſe that are ſick of any infirmity, and reſtore them perfect-

Si autem & Dominum per Phantaſmata hujuſmodi feciſſe dicunt, ad Prophetica reducentes eos, ex ipſis demonſtrabimus omnia ſic Deo & prædicta eſſe, & facta firmiſſimè, & ipſum ſolum eſſe filium Dei; quapropter & in illius nomine, qui verè illius ſunt Diſcipuli, ab ipſo accipientes gratiam perficiunt ad beneficia reliquorum hominum, quemadmodum unuſquiſque accepit donum ab eo: Alii enim Dæmonas excludunt firmiſſimè & verè, ut etiam ſæpiſſimè credant ipſi qui emundati ſunt à nequiſſimis ſpiritibus, & ſint in Eccleſia: Alii autem & præſcientias habent futurorum, & viſiones & lectiones Propheticas: Alii autem laborantes aliqua infirmitate per manus Impoſitionem curant, & ſanos reſtituunt; Jam etiam quemadmodum diximus & mortui reſurrexerunt, & perſeveraverunt nobiſcum annis multis. Et quid

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autem? Non est numerum dicere gratiarum, quas per universum mundum Ecclesia à Deo accipiens in nomine Christi Jesu crucifixi sub Pontio Pilato, per singulos dies in opitulationem gentium perficit, neque seducens aliquem, neque pecuniam ei auferens. Ibid. cap. 57.

ly whole: And even now, as we have said, both the dead have risen, and many years have remained with us. But what? I cannot repeat the number of those graces which the Church throughout the whole world receiving from God, doth every day perform by the name of Jesus Christ who was crucified under *Pontius Pilate*, for the benefit of all Nations, neither deceiving any of them, nor taking away their money for doing of it. Thus *Iræneus*. *Origen* follows next, who was *Iræneus* his Contemporary, and was born but 20 years after him: I shall produce his Testimony only out of his Books against *Celsus*; and that which offers it self in the first place to be considered by us, is his reply to *Celsus* Objection, who demanded what great and eminent work did our Saviour ever do; Unto which this Father gives this answer. If thou wilt not believe those wonderful things which the Evangelists testifie Jesus did, and which happened at his suffering, yet believe what thou seest now: For it is the magnificent work of Jesus, to heal even to this day, in the name of Jesus, whom God pleaseth. In his third Book shewing the difference between the Religion of the Heathens and that of Christians, the great disproportion

Γενναῖον δὲ ἔργον τὸ Ἰησοῦ τὰ μὴ χρι σημερὸν θεραπεύειν τῷ ὀνόματι Ἰησοῦ ὃς ὁ Θεὸς βούλεται. Lib. 2. pag. 80. Edit. Cant. 1658.

tion between their gods, and our Jesus: He tells us, That the Magicians did not register his name amongst the gods, being compelled to do so by the Decree of some King or Emperour; but that the Maker of the whole World, by the wonderful efficacy of his Doctrine, did appoint him to be worshipped in the hearts of his Believers, and to be dreaded by Devils, and all other invisible Powers. Who (saith he) eveu now appear dreading the name of Jesus, as of some Greater, or receiving this as a piece of Worship even from the Laws of their Ruler: For if this efficacy was not given from God, the Devils at the naming only of his Name would not willingly depart from those bodies they have so long possessed. In his seventh Book he answers *Celsus* his Objection against the Prophets, why they being as ambiguous as any of the most mysterious Oracles should only be believed Divine, when the Oracles *Pythia*, *Dodonæa*, &c. that were dispersed throughout all the world, should be esteemed of no worth. To this he thus answers: Though (saith he) I might from the Authority of *Aristotle* and other Peripateticks produce many things abrogating from the belief of the Pythian Oracle, yet he lays that aside, and only desires *Celsus* to consider how unfit it became

Αἱ τίνες μῆχρι τοῦ δεῦρο ἐμφαίνουσιν ἤτει φοβούμεναι τὸ ὄνομα τοῦ Ἰησοῦ ὡς κρείττονος ἢ σεβασμιῶς ὑποδεχόμεναι ὡς κατὰ νόμους αὐτῶν ἄρχοντος· Εἰ γὰρ μὴ θεόθεν ἂν αὐτῷ δοθεῖσα σύστασις, οὐκ ἂν καὶ δαίμονες τῷ ὀνόματι αὐτοῦ ἀπαγγελλομένου μόνον εἴκοντες ἀνεχοροῦν ἀπ' αὐτῶν ὑπ' αὐτῶν πολεμουμένων. Lib. 3. pag. 133.

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Ἁ οὐδὲ θέμις ἐν τῷ σόφρονι καὶ ἀνθρώπω βλέπειν. lib.7. pag.333.

an Holy Spirit to utter Oracles through that place which is not becoming a wise man to see; and how unlike *Pythia* her self in her delivering Oracles is to one possessed with an Holy Spirit, who knows not what she either doth or saith when she delivers them: When (saith he) the Prophets were enlightned by the Holy Spirit, and their minds by its operation made more perspicuous, and the effects of it appeared in their lives. Then he proceeds to tell us how contrary the Pythian Oracles were to the Prophets, who by their ambiguity and obscurity, instead of enlightning the minds of their hearers blinded them more. His words are these. If *Pythia* be carried beyond her self, when she prophesieth, what is that Spirit to be esteemed, who poures upon the mind and reason nothing but darkness; and how great is that kind of Devils, whom not a few Christians chase away from those that suffer by them, without any Circles or other act of Magicians, or Witches, but only by prayer and simple adjurations, and those things the most ignorant man can bring to pass; for oftentimes very Ideots do them, &c. I might adde another place out of this Father to the same purpose, but having more

Εἰ δὲ ἐξίσταται καὶ οὐκ ἐν ἑαυτῇ ἐστὶν ἡ Πυθία ὅτε μαντεύεται ποδαπὸν νομιστεὸν πνεῦμα τὸ σκότον κατεχέαν τοῦ νοῦ καὶ τῶν λογισμῶν, ἢ τοιοῦτον ὁποῖον ἐστὶν καὶ τὸ δαιμόνων γένος οὓς οὐκ ὀλίγοι χριστιάνων ἀπελαυνοῦσι τῶν παχόντων σὺν οὐδενὶ περιέργω ἢ μαγικῷ ἢ φαρμακευτικῷ πράγματι ἀλλὰ μόνη εὐχῇ καὶ ὁρκώσεσιν ἁπλούστεραις καὶ ὅσα ἂν δύναιτο προσάγειν ἁπλούστερος ἄνθρωπος· ὡς ἐπὶ πᾶν γὰρ ἰδιῶτας τὸ τοιοῦτον πράττουσι. Ibid.

more Authors to cite, theſe ſhall ſuffice.

Tertullian the third Writer amongſt the Latines, and of the ſame Age with *Origen*, being born but a little above twenty years after him, is next in order to be produced. And his firſt teſtimony is not a bare aſſertion, but a challenge which he ſends the Roman Senators, in that moſt excellent Apology of his, to try the truth of this miraculous power in the Church. His words are theſe, Let any one be brought before your Tribunals who is apparently poſſeſſed with a Devil; that Spirit, being commanded by any Chriſtian, ſhall confeſs of truth himſelf to be a Devil, as otherwhere falſly he hath, a God. Let alſo any of them be produced who are ſuppoſed to ſuffer by God, who breathing on the Altars fancy a Deity from the ſmell, who ſtrive by belching, who ſpeak by panting. Let that holy Virgin, the promiſer of rain be produced, that *Æſculapius*, the teacher of Medicines, the reſtorer of life to *Socordius*, and *Thanatius*, and *Aſclepiodorus*, who were about to dye the other day, unleſs they confeſs themſelves to be Devils, not daring to lye to any Chriſtian, ſhed the blood of that ſhameleſs Chriſtian there. In his

Edatur hic aliquis ſub Tribunalibus veſtris quem Dæmone agi conſtet, juſſus a qualibet quolibet Chriſtiano loqui Spiritus ille, tam ſe Dæmonem confitebitur de vero, quam alibi Deum de falſo. Æque producatur aliquis ex iis, qui de Deo pati exiſtimantur, qui aris inhalantes numen de nidore concipiunt, qui ructando conantur, qui anhelando profantur: Iſta ipſa Virgo Cœleſtis pluviarum pollicitatrix, iſve ipſe Æſculapius Medicinarum demonſtrator, alia die moriturîs Socordiæ, & Thanatio & Aſclepiodoro vitæ ſumminiſtrator, niſi te Dæmones confeſſi fuerint, Chriſtiano mentiri non audentes, ibidem illius Chriſtiani procaciſſimi ſanguinem fundite. Apol. cap. 23.

his book to *Scapula* the Procurator of *Affrick*, ſpeaking againſt thoſe bloody Oblations the Heathens Gods delighted in, he tells them, that God doth hate that food of Divels. And the Divels (ſaith he) we do not only reject but overcome, and traduce daily, and expel from men, as it is known to many. And in the fourth chapter of the ſame book he repeats ſeveral miraculous cures done by Chriſtians. How many Honourable perſons (for we ſpeak not of the meaner ſort) have been remedied either from Devils or Diſeaſes? *Severus* himſelf, the father of *Antoninus*, was mindful of the Chriſtians. For he ſought out *Proculus* a Chriſtian, Procurator of *Euhodia*, who was Sir-named *Corpacion*, and who had formerly recovered him by oyl, and had him in his Pallace till his death; whom *Antoninus* well knew, being himſelf brought up by Chriſtian milk. In *cap.* 57. of his book *De Anima*, we have yet a further Teſtimony to this purpoſe, where aſſerting how much miſchief, how many immature and cruel deaths the Devils have cauſed, by taking upon them the ſhapes of dead perſons, he proves that thsy do ſometimes take upon them ſuch ſhapes in theſe words, We evidently

Dæmones autem non tantum reſpuimus verum & revincimus, & cotidie traducimus, & de hominibus expellimus ſicut pluribus notum eſt. Ad Scapulam, c. 2.

Quanti boneſti viri (de vulgaribus enim non dicimus) aut à Dæmonis aut valetudinibus remediati ſunt. Ipſe enim Severus pater Antonini Chriſtianorum memor fuit. Nam & Proculum Chriſtianum, qui Torpacion cognominebatur Euhodiæ Procuratorem qui eum per Oleum aliquando curaverat requiſivit, et in Palatio ſuo habuit uſque ad mortem ejus, quem et Antoninus optime noverat lacte Chriſtiano educatus. Ibid. c. 4.

dently prove this deceit of the wicked Spirit that lurks under the ſhape of the dead, when ſometimes in Exorciſmes they affirm that they are a man in the number of their parents, ſometimes that they are Gladiators, or Beaſt-keepers, as at other times that they are gods, endeavouring to ſhut out nothing ſo much as what we preach, that we might not eaſily believe that all Souls are carried to that ſeparate ſtate of the dead: And yet this Devil after that he hath attempted to circumvent the ſtanders about him, being overcome by the force of divine grace, unwillingly doth confeſs that that is true.

Hanc quoque fallaciam ſpiritus nequam ſub perſonis defunctorum delitescentis, niſi fallor, etiam rebus probamus, quum in Exorciſmis interdum aliquem ſe ex parentibus hominem ſuis affirmant, interdum Gladiatorium aut Beſtiarium, ſicut & alibi Deum, nihil magis curans excludere quàm hoc ipſum quod prædicamus, nè facilè credamus animas univerſas ad inferos redigi: Et tamen ille Dæmon poſtquam circumſtantes circumvenire tentavit, inſtantiâ divinæ gratiæ victus, id quod in vero eſt invitus confitetur. De Anima. cap. 57.

I ſhould ſay no more out of this Father did not the Elegancy of the words, and the Excellency of the ſenſe perſwade me to what is already ſaid, to adde this excellent advice which he gives Chriſtians under perſecution, not to flye, but to ſtand to it: Mark his words. That Souldier is the gallanter that is loſt in fight, then that is ſaved in flight. Doeſt thou fear man, O Chriſtian, who thy ſelf oughteſt to be feared by Angels, becauſe thou art about to judge them, who oughteſt

Pulchrior eſt miles in prælio amiſſus, quàm in fuga ſalvus. Times hominem Chriſtiane, quem timeri oportet ab Angelis, ſiquidem Angelos judicaturus es, quem timeri oportet à Dæmonibus, ſiquidem & in Dæmonas acceptiſti poteſtatem;

quem timeri ab universo mundo, siquidem & in te mundus judicatur. De fuga in persecutione. Cap. 10.

to be feared by the Devils, because over them thou hast received power, who oughtest to be feared of the whole world, because the whole world in thee is judged. Thus much for *Tertullian*.

The next in age that I shall make use of is *Minutius Felix*, and him we have in his *Octavius* not affirming only this miraculous power to have been in the Church, but appealing to their knowledge of the truth of it. All these things (saith he) the greatest part of you know that the very Devils do confess of themselves, as often as by us they are driven from bodies, by the torments of words and heat of prayer. *Saturn* himself, and *Serapis*, and *Jupiter*, and what other Devils you worship, being overcome with torture, speak out what they are, neither (though it be to their disgrace) do they lye, although some of you be there assisting. Believe these witnesses confessing truly of themselves that they are Devils; for being adjured by the true and only God, unwillingly, and miserably roaring in their bodies (whom they have possessed) they either leap out presently, or else vanish by degrees, as the

Hæc omnia sciunt pleraque pars vestrum ipsos Dæmonas de semetipsis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur. Ipse Saturnus, & Serapis, & Jupiter, & quicquid Dæmonum colitis, victi dolore quid sunt eloquuntur; nec utique in turpitudinem sui nonnullis præsertim vestrum assistentibus, mentiuntur. Ipsis testibus esse eos Dæmonas, de se verum confitentibus credite. Adjurati enim per Deum verum & solum, inviti miseris corporibus inhorrescunt, vel exiliunt statim, vel evanescunt gradatim, prout fides patientis adjuvat, aut gratia curantis aspirat. Edit. Lugd. Bat. cum notis, pag. 31.

the faith of the Patient doth help, or the Grace of the Curer doth aſpire. Thus he.

S. *Cyprian* the Biſhop of *Carthage* and glorious Martyr ſhall follow him in place, as he doth in age; and him we find in his Epiſtle to *Demetrianus* Proconſul of *Aſia* urging this of Miracles to perſwade him to Chriſtianity. O that thou wouldeſt hear and ſee when the Devils are adjured by us, and when they are tortured with ſpiritual whips, and are driven out of poſſeſſed bodies by the torments of words, when howling, and groaning with an humane voice, and feeling by the power of God whippings and tortures, they confeſs the Judge that is to come. Come and know that theſe things which we ſay are true; and becauſe thou ſayeſt that thou doeſt worſhip the Gods, either believe them whom thou worſhippeſt, or if thou wilt, believe thy ſelf: For out of thee he ſhall ſpeak, thou thy ſelf hearing him who now doth beſiege thy breaſt, who now hath blinded thy mind with the night of Ignorance. Thou ſhalt ſee us entreated of them whom thou petitioneſt, feared of them whom thou worſhippeſt:

O ſi audire velis & videre, quando à nobis Dæmones adjurantur, & torquentur ſpiritualibus flagris, & verborum tormentis de obſeſſis corporibus ejiciuntur; quando ejulantes, & gementes voce humana, & poteſtate divina, flagella & verbera ſentientes venturum Judicem confitentur. Veni & cognoſce vera eſſe quæ dicimus, & quia ſic deos colere te dicis, vel ipſis, quos colis, crede, aut ſi volueris & tibi credere. De te ipſe loquetur, audiente te qui nunc pectus tuum obſedit, qui nunc mentem tuam ignorantiæ nocte cæcavit. Videbis nos rogari ab eis quos tu rogas, timeri ab eis quos tu adoras: Videbis ſub manu noſtra ſtare victos, & tremere captivos, quos tu ſuſcipes & venerabis ut Dominos. Certè vel ſic confundi in illis erroribus tuis poteris, quando conſpexeris, & audieris deos tuos quid ſint, interrogatione noſtrâ ſtatim prodere, & præſentibus licèt tibi, præſtigias illas & fal-

facias suas non posse celare. Ad Demetrianum.

worshippest: Thou shalt see them stand bound under our power, and being Captives to tremble, whom thou admirest, and adorest as Lords. Certainly either so thou mayest be confounded in these thy errours, when thou shalt see and hear thy gods whom thou worshippest presently betray themselves what they are, when we ask the Question, and not to be able to conceal their deceits and fallacies, although ye be present. And to this let me adde that of the same Father to *Donatus*, where we have him laying down this truth more affirmatively, without any Rhetorical flourishes. There is (saith he) power given to compell unclean and wandring Spirits, who have entred into men that they might destroy them, by repeated threatnings to confess themselves, to make them howl, cry, and groan, by reason of the increase of the punishment that follows them, to beat them with whips, to roast them with fire. The thing is there done but is not seen, the punishment is hid, but the pain is manifest. Thus I have from the Authority of six of the most eminent Church-Writers of the first 300 years proved, that all their time Miracles were in the Church. I shall in a few words shew you they were not ceased in S. *Austines* and S. *Chrysostomes* time, before

Facultas datur immundos & erraticos spiritus, qui expugnandis se hominibus immerserint, ad confessionem minis increpantibus cogere, confitentes, ejulantes, gementes, incremento pœnæ propagantis extendere, flagris cædere, igne torrere. Res illic geritur nec videtur, occulta plaga, pœna manifesta. Cypr. ad Donatum.

before whose days the world became Christian.

St *Austin* was Bishop of *Hippo* almost at the end of the fourth Century, and in the 22*d*. Book *De Civitate Dei*, *cap.*8. he hath set apart to treat of Miracles; In which having told us, That Miracles were necessary before the world believed, that the world might believe; & that whosoever doth inquire after Prodigies now, that he might believe, is a great Prodigie himself, who doth not believe when the world believeth: And referring us to the Miracles reported by the Evangelists, at last he adds some that happened in his days, and were upon his own knowledge true. That Miracle (saith he) which was done at *Milan* when we were there, when the blind man had his sight restored him, may come to be known of many, because the City is great, and the Emperour then was there, and the thing was done, a great multitude being witness of it, running to the bodies of the Martyrs *Profasius* and *Gervasius*, whose bodies when they lay hid were not known, being revealed to Bishop *Ambrose* by a dream, were found out, where this blind man shaking off his ancient dark-

Possem quidem dicere necessaria fuisse priusquam crederet mundus. Quisquis adhuc Prodigia ut credat inquirit, magnum est ipse Prodigium, qui credente mundo non credit.

Miraculum quod Mediolani factum cum illic essemus, quando illuminatus est cæcus, ad multorum notitiam potuit pervenire, quia & grandis est Civitas, & ibi erat tunc Imperator, & immenso populo teste res gesta est, concurrente ad corpora Martyrum Profusii & Gervasii, quæ cùm latuerunt & penitus nescirent, Episcopo Ambrosio per somnum revelata, reperta sunt ubi cæcus ille depulsis veteribus tenebris diem vidit.

ness saw the day. He tells us that *Innocentius* at *Carthage*, he and his Brother *Alypius* being present, was by prayers miraculously recovered of a Fistula, which being once cut was not cured, and could not be done the second time without danger of life as well as infinite torture. *Innocentia* also of the same City, a most Religious Woman, was cured of a Cancer in her breast, which the Physitians judged incurable, by praying at the Font, and being signed with the sign of the Cross on the part diseased, by the first woman that Easter was baptized, according to the admonition she received from God in a dream. He tells us of a Physitian in the same City, that when he was baptized was cured of the Gout; of one *Curabilanus*, both of a Palsie and Rupture, by the same Sacraments; of a Presbyter, who cured a Virgin of *Hippo* by prayers, and annointing with Oyl, from being possessed of a Devil. He joyns to these a whole Catalogue of Miracles that were done before the Shrines of St. *Stephen* that glorious Martyr, in the Colony of *Calunica*; at last he concludes with a most remarkable Miracle done in his presence, which, though long, yet conducing much to my purpose, I think necessary to repeat. There was one Miracle done with us, not greater indeed then these I have spoken of, but so evident and renowned that I suppose there is no Inhabitant of *Hippo* who

In Colonia Calunensi.

Unum est quod apud nos factum non magis quàm illa quæ dixi, sed tam clarum atque illustre miraculum, ut nullum arbitrer esse Hipponensium qui hoc non

who had not either ſeen or learnt this, neither is any that could upon any reaſon forget it. There were ten children, whereof ſeven were men, and three women, of *Cæſaræa* in *Cappadocia*, amongſt their Citizens not ignoble, who by the curſe of their mother (newly deprived by the death of their Father, who bitterly took ſome injury done her by them) were inflicted from God with ſuch a puniſhment, that they did moſt dreadfully ſhake with the trembling of their joynts, in which moſt ſad condition, no ways being able to endure the being ſeen by their Citizens, it ſeemed good unto them to go every where about; and they did wander almoſt throughout all the Roman world. Of theſe, two of them came to us, a Brother and a Siſter, *Paulus* and *Palladia*, known in many places by this defaming miſery. They came thither almoſt fifteen days before Eaſter, and praying they every day frequented the Church, and in it the Shrine of the moſt glorious *Stephen*, that God would be appeaſed

vel viderit vel didicerit, nullum, qui obliviſci ulla ratione poſuerit. Decem quidem fratres fuerunt, quorum ſeptem fuerunt mares, tres fœminæ, de Cæſaræa Cappadociæ, ſuorum Civium non ignobiles, maledicto matris recenti patris eorum obitu, deſtitutæ, quæ injuriam ſibi ab eis factam acerbiſſimè tulit, tali pœnâ ſunt divinitùs coerciti, ut horribiliter quaterent omnes tremore membrorum; in qua fœdiſſima ſpecie oculos ſuorum Civium non ferentes, quaquaverſum cuique ire viſum eſt, toto penè vagabantur orbe Romano. Ex his etiam ad nos venerunt duo, frater & ſoror, Paulus, & Palladia, multis aliis locis miſeria defamante cogniti. Venerunt autem ante Paſcha fermè dies quindecim, Eccleſiam quotidie, & in ea memoriam gloriоſiſſimi Stephani frequentabant orantes, ut jam ſibi placaret Deum, & ſalutem priſtinam redderet: Et illâ & quacunque ibant convertebant in ſe Civitatis aſpectum; Nonnulli quòd eos alibi viderant, cauſamque tremoris eorum noverant, alii ut cuique poterant indicabant. Venit & Paſcha, atque ipſo die Dominico manè, cùm jam frequens populus præſens eſſet, & loci ſancti cancellos ubi Martyrium erat idem juvenis orans teneret, repentè

 with

prostratus est, & dormienti similimus jacuit, non tamen tremens sicut per somnum solebat. Stupentibus qui aderant, atque aliis paventibus, aliis dolentibus, cùm eum quidem vellent exigere nonnulli prohibuerunt, sed potiùs exitum expectandum esse dixerunt. Et ecce surrexit, & non tremebat, quoniam sanatus erat, stabat incolumis intuens intuentes. Quis ergo intuentium se tenuit à laudibus Dei? Clamantium gratulantiumque vocibus Ecclesia usquequaque completa est. Inde ad me currunt ubi sedebam jam processurus; irruit alter quisque post alterum, omnis posterior quasi novum quod alius prius dixerat, nunciantes: Meque gaudente, & apud me gratias Deo agente ingreditur etiam ipse cum pluribus, inclinatur ad genua mea, erigitur ad osculum meum: Procedimus ad populum, plena erat Ecclesia, personabat vocibus gaudiorum, Deo gratias, Deo laudes nemine tacente, tunc atque inde clamantium. Salutavi populum, & rursus eadem ferventiore voce clamabant. Facto autem silentio Scripturarum divinarum sunt lecti solemnia: Ubi autem ventum est ad mei sermonis locum dixi pauca pro tempore, & pro illius jucunditate lætitiæ; Magis enim eos in ope-

with them, and restore them their former health; and wheresoever they went they drew upon them the eyes of the whole City; some because they had seen them in other places, and knew the cause of that trembling, others that they might tell it to as many as they could. *Easter* comes, and in the Lords day in the morning, when even now there was a great multitude of people present, and this youth praying and holding fast the Rails of that holy place where the Shrine was, fell suddenly down, and lay as one sleeping, yet not trembling as he was wont when he slept. Those that were present being amazed, and some being afraid, others grieving; when therefore some would have raised him up, they hindred saying, the event was to be expected: And he himself rose up and did not tremble, because he was healed; He stood up whole looking on those that looked on him. Who therefore of the beholders could hold himself from praising God? The Church every where was filled with the acclamations of shouters,

ſhouters, and givers of God thanks. From thence they ran to me where I ſate, being now about to go on proceſſion: One after another they ruſh upon me, the laſt relating to me that as new, what another had before told me. When I was rejoycing, and by my ſelf giving God thanks, he himſelf comes in to me, with many more, he falls down at my knees, ſtands up to my kiſs: We go forth to the people, the Church was full and did eccho with the voice of Rejoycings, and every where crying, Thanks be to God, Praiſe be to God, none holding their peace. I ſaluted the people, and again they ecchoed the ſame things with a more fervent voice: Silence at length being made, the accuſtomed Leſſons of the Holy Scripture were read: When therefore it was come to the place of my Sermon, I ſpake a few words for the time, and for the pleaſantneſs of this joy; for I thought fit they ſhould rather conſider a kind of divine eloquence in the holy work, then hear it. The man dined with

re divino quendam Dei eloquentiam non audire, ſed conſiderare permiſi. Nobiſcum homo prandit, & diligenter nobis omnem ſua ac maternæ fraternæque calamitatis indicavit Hiſtoriam. Sequenti itaque die poſt Sermonem redditum, narrationis ejus libellum in craſtinum populo recitandum promiſi: Quod cùm in Dominico die Paſchæ tertio in gradibus exedræ, in qui de ſuperiori loquebar loco, feci ſtare ambos fratres cùm eorum legeretur libellus. Intuebatur populus univerſus ſexum utriuſque unum ſtantem ſine deformi motu, alteram membris omnibus contrementem: Et qui ipſum non viderant quid in eo divinæ miſericordiæ factum eſt, in ejus ſorore cernebant: Videbant enim quid in eo gratulandum, quid pro illa eſſet orandum. Inter hæc recitato eorum libello de conſpectu populi abire eos præcepi, & de tota ipſa cauſa aliquanto diligentius cœperam diſputare: Cùm ecce me diſputante voces aliæ de memoria Martyris novæ gratulatione audiuntur. Converſi ſunt eò qui me audiebant, cœperuntque concurrere; Illa enim de gradibus deſcenderat, in quibus ſteterat, ad ſanctum Martyrem orare perrexerat: Quæ mox ut cancellos attigit, collapſa ſimiliter velut ad ſom-

us,

num, sana surrexit. Dum ergo requiremus quid factum fuerit, unde iste strepitus latus extiterit, ingressi sunt cum illa in Basilica, ubi eramus adducentes eam sanam de Martyris loco. Tum verò tantus ab utroque sexu admirationis clamor exorsus est, ut vox continuata cum lachrymis non videretur posse finiri. Perducta est ad eum locum ubi paulò ante steterat tremens: Exultabant eam similem fratri factam, cui doluerant remansisse dissimilem; Et nondum fusas preces suas pro illa, jam tamen præviam voluntatem tam cito exauditam esse credebant; Exultabant in Dei laudem voces sine verbis, tanto sonitu, quanto aures nostra ferre vix possent. Quid erat in cordibus exultantium nisi fides Christi pro qua Stephani sanguis est. De Civit. Dei, lib. 22. Cap. 8. In fine.

us, and exactly shewed us all the Story both of his Mothers and Brothers Calamity. The following day, after the Sermon was done, I promised on the morrow that a Book of this Story should be read to the people: When this thing was done in the third Lords day of Easter week; upon the steps of the Chore, in which I spake from a higher place; I made both these brothers to stand whilst their Book was read. The whole people of both sexes did see one standing without any deformed motion, the other trembling in all her joynts; and they which did not see what of Gods mercy was done in him, might perceive it in his Sister: They saw in him what was to be thanked for; what for her was to be prayed for. Amongst these things when their book was read, I commanded them to go out of the sight of the people, and began of the whole cause to dispute a little more diligently; when behold whilst I was disputing, othee new voyces of rejoycing were heard from the Memorial of the Martyr. They turned about thither who heard me, and began to run: For after she had gone down the steps where shee stood, shee went forwards to pray

pray at the holy Martyrs Shrine; who presently as she had touched the Rails, falling down in like manner, as asleep, rose up recovered. When therefore we did require what was done, from whence that joyful noise came, they entred with her into the Chore where we were, bringing her whole from the place of the Martyrs Shrine. Then there began so great a noise of admiration from both sexes, that the voice being continued with the former weeping for her, did seem not to have ended: She is brought to that place where a little before she stood trembling: They rejoyced to see her made like her brother, whom before they pityed to have remained so unlike; and they saw, though the prayers for her were not yet put up, yet that their prævious desire was so suddenly heard. They did lift up to the praise of God their voices without words with so great a sound as our ears could scarcely bear it: For what was in their hearts but the Faith of Christ, for which *Stephen*'s blood was shed? Thus he. And though this Story be long, yet not unworthy either of our reading or considering.

S. *Chrysostome*, that I may hasten, doth sufficiently testifie Miracles to have been in the Church in his time; and of that purpose hath made an Oration to the Martyr *Babylas*, and of the wonderful effects his dead bones had to hinder the Oracle from prophecying.

Every

Πάντως γὰρ ὅπου μαρτύρων μνήμη ἐκεῖ καὶ Ἑλλήνων αἰσχύνη. Orat. de S. Babylo.

Every where (ſaith he) where the Memorial of the Martyr is, there will be the ſhame of the Heathens. And a little after ſhewing how the Devil cauſed his bones to be removed, he ſaith: The Martyr indeed is removed, but the Devil is not ſo freed from fear, but preſently learnt, that it was poſſible for him to remove the Martyrs bones, but impoſſible to flye the Martyrs hands; for when the Skeleton was carried into the City, thunder from above fell upon the Devils Temple, and devoured it. I chuſe this amongſt the many others S. *Chryſoſtome* affords me, becauſe I ſee the learned *Grotius* citing the authority of *Lucian* in his *Pſeudomantei* for this very Miracle, although I confeſs upon ſearch I can find nothing of it, and that the Oracle of *Apollo* in *Daphne* anſwered; This place is full of dead bones, and this hindred the Oracle. And thus I have proved unto you the continuance of Miracles all the firſt 300 years, and till S. *Auſtins* and S. *Chryſoſtomes* time, from the beſt Church-Writers.

Ὁ μὲν μάρτυς ἐκενεῖτο, ὁ δὲ δαίμων οὐδὲ οὕτως ἀδείας ἀπέλαυνεν ἀλλὰ εὐθέως ἐμάνθανεν ὅτι ὀστᾶ μὲν μάρτυρος μετακινῆσαι δύνατον ἐστὶν, χεῖρας δὲ μάρτυρος διαφυγεῖν ἀδύνατον; ὅμου τὲ γὰρ ἡ λάργαξ ἐπὶ τὴν πόλιν εἵλκετο ὁ κεραυνὸς ἄνωθεν ἐπὶ τὴν κεφαλὴν ἤρχετο τοῦ Ἐωανοῦ καὶ τὰ πάντα κατέφλεγε. Ibid.

Νεκρῶν τὸ χωρίον ἡ Δάφνη μεστὸν καὶ τοῦτο κολύει τὸ χρήσμον. Grotius. Notæ in de veritate Religionis Chriſtianæ, p. 275. Edit. Lugd. Bat.

I muſt now proceed to ſhew you from the authority of the Enemies of Chriſtianity, the Heathens and Jews, that by the Chriſtians

ans miracles were performed, which under this third head I promised to do.

2. In the second place; and that which I shall here insist on shall be the victory obtained by the Christians prayers, when *Antoninus* and his Army were reduced in *Germany* to the utmost extremity. Now that our English Reader may understand this story, I shall first tell it him out of * *Xyphilin*, and then shew you what the Heathens confess of it. In his life of *Marcus Antoninus Plut.* speaking of the great danger the Emperour and his Army were in, both by reason of the number of their Enemies, and want of water, he hath these words; This which I speak of was so; *Marcus* had a Brigade (the Romans call a Brigade a Legion) of the Romans of *Mitilene*, and they were all servants to Christ; Now therefore in the fight the Lievt. General going to *Marcus*, not knowing what to do by reason of the encompassing by their Enemies, & being fearful of the whole Army is reported to have said, *That there is nothing with those that are called Christians, but they can do by their Prayers; and that amongst them there was one whole Brigade of that sort*: When *Marcus* heard this, he is reported to have used intreaty to them, that they should pray to their God; whilest they were yet praying God presently heard, and smote the Enemies with thunder, and refreshed the Romans with

* *This* Xiphilin *the Epitomizer of* Dion, *was either he that was a Monk of the Mountain Olympus, and afterward Patriarch of Constantinople, or his Grandchild, as flourished in the time of* Michael *the Emperour, as* Vossius *tells us in his* De Historicis Græcis.

Ἔστι ὃ λέγω τοιοῦτον, τάγμα ἦν τοῦ Μάρκου (καλοῦσι δὲ τὸ τάγμα οἱ Ῥωμαῖοι Λεγιῶνα) τῶν, ἀπὸ Μιτιλήνης στρατιοτῶν οἷσι δὲ Χριστῇ πρεσβεύοντες ἅπαντες, &c. Xiph. In vita Marc. Phi. p. 367. Ed. Sylab. Francofurti. An. 1590.

This is also justified by Euseb. lib. 5. Orosius lib. 7. *and pressed by several of the ancient Fathers to this purpose.*

Place this leaf after folio 124.

a shower; by which accident *Marcus* was so amased, as he is said to have decreed, That the Christians should be honoured, and that this Legion should be called the Thundering Legion. It is reported that there was a Letter of *Marcus* concerning these things; and the *Græcians* themselves know and do witness, that this Legion was called the Thundering Legion; but tell us not the reason of that name: Thus he. Now that there was such a miraculous deliverance of the Romans Army, we have several Heathens that witness it in their Histories, only they ascribe it to other causes than the Christians prayers. *Julius Capitolinus*, in his life of their Emperour, tells us, That the Emperour did extort from heaven by his prayers, thunder against the Machines of his Enemies; Rain being obtained for his Souldiers when they did languish for thirst. *Xiphilin* tells us that *Dion* attributed it to Magick; For, saith he, there is a report that a certain *Egyptian* Magician named *Arnuphus*, was with *Marcus*, who did invocate the Aerial *Mercury*, and other Dæmons, by his Magick Arts, and by them did obtain this rain. This concerning these things *Dion* tells us. *Baronius* in the year of Christ 176. tells us. That there is yet to be seen at *Rome* in *Antoninus* his Pillar, the representation of this miraculous Victory; and he hath in his 2. *Tome*, *pag.* 108. given us a Cut of it; and there it is attributed to *Jupiter*, descending to the Romans with rain, and their Enemies with thunder. This put together, there is no doubt of the Story, but of the Cause; and methinks 'tis more than probable, since such eminent Writers differed about it; and assigned such contrary Causes, that they knew the true one, and avoided it. But there is no question at all but that *Marcus* wrote to the Senate of this Victory, and ascribed it to the Christians prayers, when we had *Tertullian* appealing to it: But we on other side produce you a

Fulmen de Cœlo precibus suis contra hostium Machinamentum extorsit, suis pluvia impetrata quam siti laborarent. Cap. 24. *Edit* Lugd. Bat. 1661.

Καὶ γάρ τοι λόγος ἔχει Ἀρνοῦφιν τινὰ Μάγον Αἰγύπτιον συνόντα τῷ Μάρκῳ ἄλλους τε τινὰς δαίμονας καὶ Ἑρμῆν τὸν ἄεριον ὁτιμαλιστὰ μαγγανείαις τισὶν ἐπικαλέσασθαι, καὶ δι' αὐτῶν τὸν ὄμβρον ἐπισπάσασθαι, Ταῦτα μὲν περὶ τούτων ὁ Δίων φησιν. Ibid.

If the Judicious Reader should with Salmasius *judg the Letter annexed to* Justin Martyr *to be spurious, yet 'tis sufficient there was such a Letter, though perhaps 'tis now lost.*

a Protector; if the Letters of *Marcus Aurelius* that moſt grave Emperour be required, in which he witneſſeth, that that German thirſt was diſpelled by a ſhower, which was by chance intreated for in the prayers of the Chriſtians. And the very Letter *Juſtin Martyr*, with ſome others, hath annexed to the end of his ſecond Apology to *Antoninus Pius* the Emperour; which being of great length, and containing in it nothing but what *Xephilin* hath before afforded us, I judge it fitter to refer the Reader to him, than to tranſcribe it out of him. Thus for the Heathens.

At nos è contra edimus Protectorem, ſi literæ Marci Aurelii graviſſimi Imperatoris requirantur, quibus illam Germanicam ſitim Chriſtianorum fortè militum precationibus impetrato imbri diſcuſſam atteſtatur. Ap. Cap. 5.

For the Jews, I ſhall only cite their own *Talmud*, who in the Treatiſe of Idolatry, *Abodazara*, *cap.* 1. as *Hoornbeck* tells me, doth celebrate *James* the Apoſtle and Diſciple of Jeſus Chriſt, as eminent for the gift of Miracles, by whom the Nephew of *Rabbi Samuel*, being bit of a Serpent, would not be cured, becauſe every Diſciple of Jeſus was wont to heal in the Name of their Maſter Jeſus. Theſe things are in the Talmud, and in the forecited Chapter. Thus I have, though in much length, finiſhed my third branch of my ſecond Argument, which aſſerts Jeſus Chriſt to be the great Lawgiver: I hope

Jacobum Apoſtolum Jeſu Chriſti Diſcipulum celebrat dono miraculorum pollentem, à quo tamen R. Samuelis Nepos à ſerpente illius curare noluerit, ideo quòd Jeſu Diſcipulus ſanare eſſet ſolitus in nomine Præceptoris ſui Jeſu. Hæc in Talmude iſto occurrunt Capite. Hoornbeck de Con. & Conver. Judæis. Cap. 1. lib. 3. pag. 333.

hope the neceſſity of the ſubject will excuſe my tedioufneſs in it. I proceed to the

4. Fourth branch of this Argument, which is, The deſtruction of Idolatry; and the Conqueſt of the World to the Name of a Crucified Saviour, by ſuch weak and ignorant perſons as the Apoſtles were. And this naturally divides it ſelf into two parts.

The firſt is the deſtruction by Idolatry. And for the proving of that, what doth fitter begin our Diſcourſe then *Porphyrius* own Teſtimony, who, though the bittereſt enemy Chriſtianity ever had, yet confeſſeth, as *Euſebius* tells me in his firſt Chapter of his fifth Book *De præparatione Evangelica*, That ſince Jeſus came to be worſhipped no man hath received publick benefits from the gods. And 'tis no wonder he ſhould ſay ſo, becauſe we find, before the coming of our Saviour into the world, the moſt famous Oracle of *Apollo* of *Delphos* was ſhut up. The Orator in his ſecond Book *De Divinatione*, ſeems to ſleight that Oracle altogether: For it is long (ſaith he) ſince ſhe uttered theſe Verſes; and when ſhe did do it, they were barbarous ones. But what is moſt (ſaith he) to be obſerved, Why are not the Oracles after the ſame manner uttered at *Delphos*, not only in our Age, but even now a pretty while ſince, even ſo that nothing now ſeems to be more

Ἰησοῦ τιμομένου οὐδεμιάς τὶς θεῶν δημοσιάς ὠφελείας ἤσθετο.

Sed quod caput eſt, cur iſte modo jam Oracula Delphis non eduntur, non modo noſtra ætate, ſed jam diu, adeo ut nihil poſſet eſſe contemptius. Cicero De Divinitat. li 2. To. 4. p. 296. Edit. Par, 1565.

more contemptible. And then see how he proceeds. When they are therefore urged from this place, they reply, that the power of the place is vaniſhed, by reaſon of the oldneſs of it, in which *Pythia* did utter her Oracles with a diſturbed mind. You ſuppoſe certainly you ſpeak of wine or ſalt, which grows worſe by age. Thus he. But if you would have the true reaſon of its ceaſing, *Nicephorus* for me ſhall tell it you. *Cæſar Auguſtus* (ſaith he) being renowned by his many great Actions, and being proclaimed the firſt Monarch, and now being grown old, went to the Pythian Oracle: And having ſacrificed to the Dæmon an Hecatomb, did ask who ſhould govern the Roman Empire after him: But when from thence no anſwer came, he both offered a ſecond Sacrifice, and asked the reaſon why that Oracle, who formerly ſpake ſo much, was now ſilent. The Oracle being a little ſilent gave that anſwer to him.

Hoc loco cùm urgentur, evànniſſe aiunt vetuſtate vim loci, unde anhelitus ille terræ fieret quo Pythia mente incitata, Oracula ederet. De vino aut ſalſamento putes loqui, quæ evaneſcunt vetuſtate. Ibid.

Καίσαρ δ' Αυγοῦς πλείστοις καθορθώμασι μέγας γενόμενος, καὶ Μόναρχος πρῶτος ἀναρρηθεὶς ἤδη καὶ πρὸς χρόνῳ γεγηκὼς Πυθῶδε παραγίνεται· Ἑκατόμβην δὲ τῷ δαίμονι θύσας διεπυθάνετό τις δὲ μετ' αὐτὸν τῶν Ρωμαίων ἄρξοιτο διδύξειν· ἐπεὶ δὲ ἐκεῖθεν ὁ προφητικὸς κλεινὸς, καὶ δευτέραν προσθεὶς θυσίαν καὶ ἄνθις ἀπήρετο ἵνατί τὸ πολυφθογγον μαντεῖον ἄναυδον· τὸ δὲ μικρὸν διαλιπὼν ἀνεῖλεν αὐτῷ.

Παῖς Ἑβραῖος κέκτηταί με θεὸς μακαρέων ἀνάντων,
Τὸν δὲ ἐμὸν πρόλιπὼν καὶ ἄϊδος ἄνθις ἰκέσθαι
Λοιπὸν ἀπειδέα με προθύμων ἠμελέηκεν.

Τοιαῦτ' ὁ Καίσαρ χρησθεὶς

There-

ἐπανήκων εἰς Ῥώμην περὶ τῷ παρ' αὐτῷ Καπιτώλιον βῶμον μέγιστον ἱδρυσάμενος τινὰ δὲ Ῥωμαικοῖς ἐπέγραψε γράμμασι.

Βῶμος οὗτος ἐστὶν τοῦ πρωτοτόκου Θεοῦ.

Nicep. Hist. Eccl. lib. 1. cap. 77.

Therefore depart at last from this my Cell.

Cæsar having had this answer went to *Rome*, and building in the Capitol a great Altar, he wrote these words about it in the Roman Language.

This is the Altar of the first-born of God.

This Story *Suidas* tells us also in the word *Augustus*; and *Cedrenus* in his Compendium of Histories. I confess I am not absolutely satisfied of the truth of this, that is that these very words were spoken to *Augustus*, but in this particular am inclined to *Baronius* his opinion, whose words, because they will conduce to our understanding this Story, merit our inserting. Which Story (saith he) I would they so should understand, who think greater faith should be given to these words than those that out of Greek Authors we repeat: Not that any Sybill was alive in *Augustus* his time, who should teach him these things; Because the Sybill of *Cumæa*, who is reported to be the last of them all (as *Solinus* in the eighth Chapter of his History witnesseth) lived in the fiftieth Olympiade, and was at *Rome* in the time of King *Tarquin*: But that

Quod tamen ita velim intelligant, qui ei rei majorem fidem adhibendam putant, quàm his quæ ex Græcis Autoribus recensuimus: Non quòd Sybilla aliqua Augusti temporibus, quæ illum hæc docuerit, superstes fuerit; siquidem Cumæa, quæ novissima omnium fuisse traditur, quinquagesima Olympiade (auctore Solino) vixit, temporibusque Tarquinii Regis Romæ fuerit: Sed sic accipiendum, ut ea ipsa Augustus à Sybilla, hoc est, Sybillinis carminibus, quæ Sybillæ nomine citari à majori-

that it was to be underſtood, that thoſe very things *Auguſtus* had received from the Sybill, that is from the Sybilline Verſes, which in the Sybills name were wont to be repeated by their Anceſtors; But not from the Sybills, as if the things we have ſpoken were ſhewn him whilſt the Prophet lived. Now that *Auguſtus* ſpent much of his time in knowing, ſearching, and examining the Sybilline Verſes, thoſe things which immediately before we have ſpoken of, do ſufficiently ſhew. Thus he. Concerning this diligence of *Auguſtus* about the Sybilline Verſes, I ſhall, omitting many others, make uſe only of *Suetonius* his Authority, who in the life of *Auguſtus* hath theſe words. After that he had taken upon him the High Prieſthood, *Lepidus* being dead, which whileſt he lived he could not endure to take away: Whatſoever Books of Propheſies, whether Greek or Latine, that were publiſhed abroad, either with none, or very unlikely Authors, having got together above two thouſand he burnt them, and only kept the Books of the Sybills, and of thoſe too choice being had, he hid them in two golden preſſes under the Baſis

bus conſueverunt, acceperit; Non autem à Sybilla quaſi adhuc vivente vate, quæ diximus ei oſtenta fuerint. Auguſtum namque multum fuiſſe in cognoſcendis, ſcrutandis, expurgandiſque carminibus Sybillinis, quæ proximè diximus ſatis ſuperque oſtendunt. In apparatu. Sect. 26.

Poſtquam vero Pontificatum maximum, quem nunquam vivo Lepido auferre ſuſtinuerat, mortuo demum ſuſcepit: Quicquid fatidicorum librorum Græci Latinique generis, nullis, vel parum idoneis auctoribus vulgò ferebatur, ſupra duo millia contracta, undique cremavit, ac ſolos retinuit Sybillinos, hos quoque delectu habito, condiditque duobus forulis auratis ſub Palatini Apollinis baſi. Sueton. in Octavio, cap. 31. Something to this purpoſe hath *Tacitus* in the fifth Book of his Annals.

of the Pillar of the Palatine *Apollo*.

I have ſet down this the larger, that every eye might perceive whether he may upon reaſon judge this relation of *Nicephorus* true; however I have obtained from it what I aimed at, to ſhew you the real reaſon why this Oracle ceaſed. To proceed.

That the Oracle of *Daphne* ceaſed we have ſeveral ſufficient Authorities of Eminent Writers, who lived after the Birth of our Saviour. I will begin with the Satyriſt *Juvenal*, who in the ſixth Satyr of his ſecond Book hath theſe words, which I ſhall tranſlate as near as I can reſerving the ſenſe.

—— Quicquid Dixerit Aſtrologus credent à fonte relatum Hammonis, quorum Delphis Oracula ceſſant: Et genus humanum damnat caligo futura.

——What
Th' Aſtrologer ſayes, becauſe from *Hammon*'s he
Relates it, as they think, they preſently
Believe; for the great Oracles do ceaſe
At *Delphis*, and are forc'd to hold their peace:
Thus Mankind is depriv'd of joyful light,
And ſtands condemn'd to a perpetual night.

What *Juvenal* ſaith of the famous Oracle at *Delphis*, *Lucan* ſpeaks of all the Gods in the general.

Exceſſere omnes adytis ſacriſque relictis Dii, quibus Imperium ſteterat——

The Gods by whom this Empire ſtood alone
Have left their Temples, and from hence are gone.

Celſus the Epicure confeſſeth, that the Oracles of *Claros*, *Delphos*, and *Dodonæa*

donec are ceaſed. *Julian* the Apoſtate ſaith as much for *Ægypt*: And S. *Auſtin* in his nineteenth Book *de Civitate Dei*, gives us out of *Porphyry* the anſwer of an Oracle, which though not then ceaſed, yet ſeems to intimate the laſting of it not to be long. For (ſaith *Porphyry*) to one asking the Oracle by appeaſing what God he might call back his wife from Chriſtianity, *Apollo* gave this anſwer. By chance you may more eaſily write letters in waters, or ſtretching out thy wings flye as a bird through the air, then to call back the ſenſe of thy wicked and once polluted wife.

Interrogauti inquit quem Deum placando revocare poſſit uxorem ſuam à Chriſtianiſmo, deinde verba Apollinis iſta ſunt: Fortè magis poteris in aqua impreſſis literis ſcribere, aut inflans pennas leves per aera ut avis volare, quàm ſemel polluta revoces impiæ uxoris ſenſum. lib. 19. de Civit. Dei, Cap. 23.

Theſe words are worth our noting, they are, as S. *Auſtin* ſays, in *Porphyry*'s Book Περὶ θεολογίας φιλοσοφίας: And what a ſad condition muſt the Devil that gave that anſwer ſuppoſe himſelf to be brought to, when he ſays it is impoſſible to bring back to Heatheniſme one Chriſtian woman? He could not but imagine his Dominion ſhort, that was not able to give a better ſatisfaction to one of his worſhippers, then that it was out of the power of the Gods, or rather Devils, to bring about a Chriſtian to Idolatry. And certainly the ruine and decay of this Oracle could not but be obvious to the eye of *Porphyry* from this very anſwer, by which he might ſee the God that gave it ſaw his condition

desperate; and without remedy.

Plutarch hath written a whole Book of the cause why the Oracles ceased; and because it is conducing to the Subject I have in hand, I shall give you contracted the Contents of the whole Book. The sum of this whole Book seems to be a conference between *Demetrius* and *Cleombrotus*, which they entred in when they were at the Temple of *Apollo* at *Delphos*: For one of them having rehearsed a wonder of the Temple of *Jupiter Hammon*, moved thereby a further desire of Disputation; and after some by-discourse they came to the main point, namely, why all the Oracles of *Greece* (excepting that only of *Lebadia*) ceased. To which demand *Planetiades* another Philosopher there answered; That the wickedness of men was the cause of it; *Ammonius* another Philosopher attributeth all unto the Wars which had consumed the Pilgrims that had used to resort thither. *Lamprias* proposeth one opinion, and *Cleombrotus* inferring another, they fall into a Discourse touching Dæmons, whom he verily ranketh between God and men, disputing of their nature according to the Greek Philosophy; Then he proveth that these Dæmons have the charge of Oracles, but by reason they departed out of one Country into another, or dyed, they ceased. And to this purpose he telleth us a notable story of the death of great *Pan*. *Ammonius* confutes the Epicureans that say there are no Dæmons.

Dæmons. *Demetrius* demands why they have this power to govern Oracles, and they all agree with the Platonick Philoſophy of the principal, efficient, and final cauſe of thoſe things that are effected by reaſon, and particularly of Divination and Prædiction. In fine, *Plutarch* attributeth all to Exhalations from the Earth, which breathing out hath touched the underſtanding of men with ſuch efficacy as to cauſe them to foreſee future things: That as ſome grounds are more fertile, ſo ſome places of the Earth do naturally ingender and incite Enthuſiaſtick and divining Spirits; and that this power is divine, but not eternal or perdurable, but by proceſs and ſucceſſion of time doth diminiſh and decay; and that this great number of Spirits are not at once ingendred, neither proceed they forward or retire backward continually; but that this vertue of the Earth moveth by certain Revolutions, and by that means is puffed up, and after that in time it hath gathered new vapours it filleth the caves and holes ſo full, until they diſcharge themſelves, and ſend them up again: Whereupon it cometh to paſs, that the Exhalations ſtirred in the ſaid Caves, and deſirous to iſſue forth, after that they have been beaten back again, violently aſſail the Foundations, and ſtirre the Temples built upon them, in ſuch ſort as if being ſhaken by Earth-quakes, more or leſs to one place then another, according to the avertures and paſſages made for the Exhalation, they find

issue through the streights, break forth with forcible violence, and so produce these Oracles. This is the Contents of this Discourse; and I judged it most convenient to give you the Heads of it all, that as you may see on one hand we have him confessing, That all the Oracles of *Greece* (excepting that of *Lebadia*) were ceased; so on the other hand we may see how empty the reasons of this great Philosopher are for their ceasing, and making these gods mortal, who were those they worshipped, how contemptible their whole Religion was. But because the story of this death of *Pan* here related, carries in it self a particular relation of the destruction of their greatest Deity, I shall here repeat it out of the Authour. Concerning the death of the Geniuses, I have heard the relation of a man neither simple nor vapouring: For it was *Epithersis* the Father of *Æmilianus* the Rhetorician, whom some of you knew, he was my Fellow Citizen and a Teacher of Grammar. He saith, that intending to sail into *Italy*, and to that purpose ascending into a Ship that carried in it much Merchandize and many passengers; that about evening when they were near the Islands *Echinadas*, the wind went down, and the

Περὶ δὲ θανάτου τῶν πιούτων ἀκέκοα λόγον ἄνδρος οὐκ ἄφρονος οὐδὲ ἀλάζονος· Αἰμιλιάνου γὰρ Ῥήτορος οὗ καὶ ὑμῶν ἔνιοι διακεκόασιν Ἐπιθήρσις ἦν Πατὴρ ἐμὸς πολίτης καὶ διδάσκαλος γραμματικῶν· οὗτος ἔφη πότε πλέων εἰς Ἰταλίαν ἐπιβῆναι νέως ἐμπόρικα χρήματα καὶ σύχνους ἐπιβάτας ἀγούσης. Ἑσπέρας δὲ ἤδε περὶ τοῦ Ἐχινάδας νήσους ἀποσβῆναι τὸ πνεῦμα καὶ τὴν ναῦν διαφερομένην πλήσιον γενέσθαι Πάζων ἀκουσθῆναι Θαμοῦν τινὸς βοῆ καλοῦντος ὥστε θαυμάζειν· Ὁ δὲ Θαμοῦς Αἰγύπτιος ἦν Γυβερνήτης οὐδὲ τῶν

the Ship was carried near about the Island *Paxos*, and there they heard one calling aloud *Thamous*, that all admired. Now this *Thamous* was an Ægyptian Ship-master, and not known by name to many of those that sailed with him. Being twice called he held his peace, but the third time answered the Caller, who then spake these continued words. When thou comest over against the *Palodes*, declare that the great god *Pan* is dead. Those things being heard, *Epithersis* reports, that they were afraid, and did reason amongst themselves whether they had better obey this command, or without any curiosity do otherwise; but that *Thamous* did determine, that if there was wind he would sail quietly by, but if there was a great calm about that place, that then he would publish what he heard. When therefore they came over against the *Palodes*, and there being no wind, nor wave, *Thamous* in the Prow of the Ship spake towards the Land what he had heard, that the great god *Pan* was dead:

ἐμπλείοντων γνώριμος πόλλοις ἀπ' ὄνοματος· Δὶς μὲν οὖν κληθέντα σιοπῆσαι, τὸ τε τρίτον ὑποκοῦσαι τῷ καλοῦντι κἀκεῖνον ἐπιτεινάντα τὴν φόνην εἰπεῖν· ὅταν γένη κατὰ τὸ Πηλῶδες ἀπάγγελον ὅτι Πὰν ὁ Μέγας τέθνηκε· τοῦτο ἀκούσαντας ὁ Ἐπιθήρσις ἔφη πάντας ἐκπλαγῆναι καὶ διδόντος ἑαυτοῖς λόγον εἴτε ποιῆσαι βέλτιον εἴη τὸ προστεταγμένον εἴτε μὴ πολὺ πραγμονεῖν, ἀλλ' ἔαν οὕτως γνῶναι τὸν Θαμοῦν ἔαν μὲν ἦ πνεῦμα παραπλεῖν ἡσυχίαν ἔχοντα, νηνεμίας δὲ καὶ γαλήνης περὶ τὸν τόπον γενομένης ἀνειπεῖν ὁ ἤκουσεν. Ὡς οὖν ἐγένετο κατὰ τὸ Παλῶδες οὔτε πνεῦματος ὄντος οὔτε κλύδωνος ἐκ πρύμνης βλέποντα τὸν Θαμοῦν πρὸς τὴν γῆν εἰπεῖν ὥσπερ ἤκουσεν, ὅτι ὁ Μέγας Πὰν τέθνηκε· οὐ φθῆναι δὲ παυσαμένων αὐτὸν καὶ γένεσθαι μέγαν οὐχ ἑνὸς ἀλλ' πόλλων στεναγμὸν ἅμα θαυμασμῶ μεμιγμένον· Οἷα δὲ πόλλων ἀνθρώπων παρόντων ταχὺ τὸν λόγον ἐν Ρώμῃ σκεδασθῆναι μεταπέμπτον ὑπὸ Τιβερίου Καίσαρος, οὕτω δὲ πιστεῦσαι τῷ λόγῳ τὸν Τιβέριον ὥστε διαπονθάνεσθαι καὶ ζητεῖν περὶ τοῦ Πάνος. Pluta. de defectu Oraculorum.

dead: Which when he had done, he further reports, that there was a great groaning mixed with admiration. Which things, there being many present, did suddenly spread at *Rome*, and *Thamous* was sent for by *Tyberius Cæsar* who believed this relation, and made diligent enquiry after what this *Pan* was. And so he goes on to produce more witnesses of this matter of fact, which indeed is in it self strange, and affords us to what I have formerly said, the Devils Testimony, that he was overcome, and that all Idolatry must be destroyed. But if to this we adde, That this happened, as *Baronius* tells me, in the eighteenth year of *Tyberius Cæsar*, which was the very year our Saviour suffered, which we may find pressed by *Eusebius* in his ninth Chapter of his fifth Book *de Præparatione Evangelica*, we have great reason to suppose this happened just at the time of our Saviours Crucifixion, who as in his life he cast them out, and made them tremble, so at his death he overcame and vanquished them.

Ad annum 34 Christi, p. 181.

I might adde to this of the failing of Oracles, the decay of their Idols Temples, and Statues, which we shall find every where falling down, or miraculously burnt, or, what is more, their very gods confessing themselves devils. I before named unto you the Answer the Oracle gave *Julian*, why he could not speak, by reason of the bones of the Martyr *Babylas*; it is not out of his place, if to

S. *Chry-*

St *Chrysostoms* Authority, which there I used, I shew unto you the destruction of that Temple confessed by *Julian*. After (saith he) we had removed the dead body from *Daphnes*, some of the most modest amongst you attributed that which happened to the Temple of *Daphne*, to the anger of the Gods for the removing of the bones; others, whether secretly or no, fired the Temple, which was an horrid spectacle to others, but afforded your people much pleasure, and as yet by your Senate is not taken notice of. But it was evident to me before the fire, that God had left this Temple; for the Statue, when I first entered in, shewed as much to me; and to those that believe not this, I call the great Sun to witness it. How frivolous *Julians* accusation of the Christians for burning this Temple is, is obvious to every eye, who were too narrowly looked to then, that had they done any such thing, to have passed unpunished: And withal, how contemptible doth *Julian* make his Gods, that they are not able to protect their Temples, not able to prevent disturbance from the dead Martyrs bones, nor to preserve their houses from the fury of fire.

Ἐπεὶ δὲ ἀπεπεμψάμεθα τὸν νεκρὸν τῆς Δάφνης οἱ μὲν ἀφοσιούμενοι τὰ πρὸς τοὺς Θεοὺς ἐξ ὑμῶν ἀντέδοκαν τοῖς ὑπὲρ τῶν λειψανῶν ἠγανακτηκόσι τοῦ νεκροῦ, τὸ τέμενος τοῦ Δαφναίου Θεοῦ. Οἱ δὲ εἴτε λαθόντες εἴτε μὴ τὸ πῦρ ἔδειξαν ἐκεῖνο τοῖς μὲν ἐπιδημοῦσι τῶν ξένων φρικτῶδες, ὑμῶν δὲ τῷ δήμῳ μὲν ἡδονὴν παραχὸν, ὑπὸ δὲ τῆς βουλῆς ἀμεληθὲν, εἴκετι καὶ ἀμελουμένον. Ἐμοῖ μὲν οὐκ ἐδόκει καὶ πρὸ τοῦ πύρος ἀπολελοιπέναι τὸν νεὼν ὁ Θεὸς Ἐπισήμαινε γὰρ εἰσελθόντι μοῖ πρῶτον τὸ ἄγαλμα καὶ τούτου μάρτυρα καλῶ τὸν μέγαν ἥλιον πρὸς τοὺς ἀπιστοῦντας. Juliani Misopog. pag. 97. Edit. Parisi. 1630.

To this of the destruction of their Temples,

ples, comes next to be handled the confession of the Devils; but this I have handled largely in another place; only give me leave to adde the story of *Apollonius Tyanæus*, which because I find he is by some Heathens magnified so high, as to be set in opposition to Christ, is not unworthy our consideration; and we shall see his end just like the rest; the poor Devil that spake in his Statue was forced by a Christian to confess himself a Devil. I shall tell you the chief of his Miracles, which *Philostratus* in his life reporteth: He is said to have raised *Hercules* Ghost; to have raised a wench, almost dead, to life; and to have worn a Ring made by the Constellations. The vanity of the last declares the falsness of it: The second is far from a Miracle, since *Philostratus* dares not avow the maid quite dead: And the first is no more than what many Sorcerers have done, and all pretend to be able to do. *Justin Martyr* in his Questions and Answers to the Orthodox, moves this of *Apollonius*, and sets you down some of his chief Miracles, and asketh the Question why God suffered him to do them. The tricks of *Apollonius* do forbid the violence of the Seas, the force of the Winds, the incursion of Mice and wild Beasts. Unto which this Learned Father gives this Answer; That in all the effects that he brought to pass, he always wanted matter to work on.

Θαλάττης ὁρμᾶς καὶ ἀνεμῶν φύρας καὶ μυών καὶ θηρίων ἐπιδρομὰς ὡς ὁρῶμεν τὰ Ἀπολλονίου τελέσματα κωλύουσι. Quest. 24.

Ἐν ἁπάσι τοῖς ἀποτελέσμασιν ἐδεήθη τῆς τῶν ἐπιτηδειῶν ὑλῶν παρλέψεως.

on. He was, it ſeems, a very great Naturaliſt, and knew many ſecrets of Nature, which he learnt from the Magicians; and ſo it is no wonder if by Conjuration he did ſome ſtrange things, which might perſwade ſome they were real Miracles, when upon the knowing of the reaſon of them would appear far otherwiſe. But ſee how this Father proceeds; The Lord did not hinder theſe works of his, becauſe, according to bodily knowledge, they were worked for the good of man; but he ſilenced that Devil which was in his Statue, who by his Oracles did deceive men, to worſhip and reverence *Apollonius* as a God, and deſtroyed his Oracles; nay, *Apollonius* lived himſelf to ſee his Statues deſtroyed, the Temple dedicated to him burnt, inſomuch that his book which he writ of his conſultations with the Devils at the Den of *Trophonius*, are periſhed with him, and all the Ceremonies of that Cave, as *Du Pleſſis* tells me. But allow this, *Apollonius* did great things, as much as it was poſſible for Art or Nature to reach unto; hath not Chriſtianity now quite baffled him, and made his Magick as well as himſelf contemptible? Is not his name buried in oblivion? and, to thoſe that by chance hear of him, what other reputation hath he left behind him, but that he was a Sorcerer and a Magician? To

Ἐπειδὴ καὶ τῶν ἐπιτηδείων γεγένηται τῆς φυσικῶν δυνάμεων πρὸς τὴν σωματικὴν ἐργασίαν ἀνθρώπων ὁ κύριος. Αὐτὸν δὲ τὸν δαίμονα τὸν ἐν τῷ ἐκείνου ἀγάλματι ἱδρυμένον τὸν ἐν ταῖς μαντείαις ἀπατήσαντα τοὺς ἀνθρώπους ὡς θεὸν σέβειν καὶ τιμᾶν τὸν Ἀπολλώνιον ἐφίμωσε καὶ ἀργήσας αὐτὸς τὰς μαντείας: Ibid.

To this I have ſaid of *Apollonius*, it is but equal I ſhould add ſomething of *Apuleius*, who I find by the Heathens was ſet up in oppoſition to Chriſt, as may appear by *Marcellinus* his Letter to St *Auſtin*, who joyns them both together, as an objection made by the Heathens againſt the Authority of our Saviours Miracles. Now mark how St *Auſtin* in the next Epiſtle anſwers *Marcellinus*; Who doth not think thoſe perſons worthy of laughter, becauſe they endeavour to confer, nay, to prefer *Apollonius*, and *Apuleius*, and other skilful Magicians, with Chriſt, although that more tolerably is to be born, when they confer thoſe to him, than their Gods. For it is to be confeſſed, that *Apollonius* was much better than the Author and Actor of ſo many whoredoms, which they themſelves name *Jupiter* to be. I, but, ſay they, theſe things are fabulous. They do therefore commend a luxurious, licentious, and a ſacrilegious happineſs of a Common-wealth; which honeſt actions of the God *Apollonius* hath feigned, and did not only put them to be heard in Fables, but propoſed them to be ſeen in the Theaters. And as touching *Apuleius* his works, ſee what this Fa-

S. Aug. To. 2. Ep. 4.

Quis autem vel riſu dignum non putet, quod Apollonium & Apuleium, cæteroſque Magicarum Artium periti ſſimos conferre Chriſto vel etiam præferre conantur? quanquam tolerabilius ferendum ſit quando ipſos ei potius conferent, quam Deos tuos. Multo enim melior, quod fatendum eſt, Apollonius fuit quam tot ſtuprorum Autor, & perpetrator, quem Jovem nominant. Iſta inquiunt fabuloſa ſunt; Adhuc ergo laudent Reſpublicæ luxurioſam, licentioſam, planeque ſacrilegam fœlicitatem, quæ iſta Deorum proba conſinxit, quæ non ſolum in fabulis audienda poſuit, verum etiam in Theatris ſpectanda propoſuit. Aug. ep. To. 2, Ep. 5.

Father ſaith in his Eighth Book *de Civitate Dei*; Was not this *Apuleius* accuſed before Chriſtian Judges of his Magick Arts? And although this was of every ſide objected unto him, if he had known they had been divine, and holy, and agreeable to the works of divine powers, he ought not only to have confeſſed but profeſſed them, blaming rather the Laws by which theſe things were forbidden and condemned, which ought to be admired and adored.

Ipſe Apuleius nunquid apud Judices Chriſtianos de Magicis Artibus accuſatus eſt? Quas utique ſibi objectas, ſi divinas & pias eſſe noverat & divinarum poteſtatum operibus congruas, non ſolum eas confiteri debuit, ſed etiam profiteri leges culpans potiùs quibus hæc prohiberentur, quæ haberi miranda & damnanda putarentur & veneranda oporteret. Ep. 8.

Theſe were the moſt conſiderable oppoſites our Saviour had; and ſee how lamely they come off in all their undertakings. I know nothing ſo fit to end this branch with as that ſaying which St. *Auſtin* affords me in his 42 Epiſtle to the *Medaurenſes*. Ye ſee (ſaith he) the Idols Temples partly tumbled down without reparation, partly ſhut, partly changed into other uſes; and the Idols themſelves either to be broke, burnt, ſhut up, or deſtroyed; and the very Powers of this Age, who ſometime proſecuted the Chriſtians for Idols, overcome and tamed, not from reſiſting but dying Chriſtians, and againſt thoſe

Videtis certè ſimulachrorum Templa, partim ſine reparatione collapſa, partim diruta, partim clauſa, partim in uſus alios commutata, ipſaque ſimulachra vel confringi, vel incendi, vel includi, vel deſtrui; atque ipſas hujus ſæculi poteſtates quæ aliquando pro ſimulachris populum Chriſtianum perſequebantur victas & domitas, non à repugnantibus ſed à morientibus Chriſtianis, & contra eadem ſimulachra, pro quibus

very

Christianos occidebant, impetus suos, legesque vertisse, & Imperii nobilissimi eminentissimum culmen ad Sepulchrum Piscatoris Petri submisso Diademate supplicare. Ep. 42. To. 2. in Op. Aug.

very Idols for whom they slew the Christians, to have turned their forces and Laws; and the most Eminent head of this most Noble Empire, laying down his Diadem, praying at the Sepulchre of *Peter* the Fisher. Thus much for the destruction of Idolatry.

2. The second is but a consequent of the first, The Conquest of the world to the Name of Jesus. And is it not a Miracle, That *Tyberius* (in whose Reign our Saviour both preached and suffered) was the first Emperour that refused to have Priests or Temples dedicated to him, as the Centuriators of *Magdeburgh* well observe? *Nero* was the first Emperour that persecuted Christianity, which, as *Tertullian* saith, had it not been some very great good, he would not have done it. All the good Emperours favoured it; *Vespasian*, *Adrian*, *Trajan*, *Anthony* the meek, had Christ in great esteem. *Tiberius*, as I said before, would have had the Senate allowed him for a God. *Alexander-Mameeus* as *Ælius Lampridius* tells me, would have made a Temple to Christ, and received him amongst the Gods, which thing *Hadrian* is reported to have thought on, who commanded that Temples should be built in all Cities without Images, which Temples are to this day called *Hadrians*,

Cent. 1. li. 2. cap. 15. pag. 683.

Apo. c. 5.

Christo Templum facere voluit, eumque inter Deos recipere, quod & Hadrianus cogitasse fertur qui Templa in omnibus Civitatibus sine simulachris jussit fieri; quæ hodie idcirca quia non habent numina, dicuntur Hadriani quæ ille ad hoc parasse dicebatur: Sed prohi-

drians, because they have no gods in them; which he is reported to have done to this end; but he was hindred from those who consulting the Oracles brought this news back, that all they would become Christians, if this happened according to wish; and that all other Temples would be forsaken. In *Justin Martyrs* time, which was but 150 years after Christ, Christianity had so great a Conquest, that he saith, There is no Nation of men, whether they be Barbarians, or Græcians, or of whatsoever other name they be called, whether * *Amaxobii*, or those that want houses, or those that dwell with their Cattel in Tents, in which Prayers and Thanksgivings are not read to the Father and Maker of all things, through the name of Jesus that was crucified.

bitus est ab iis qui consulentes sacra, repeterant omnes Christianos futuros, si id optato evenisset, & Templa reliqua deserenda. Ælii Lam. Cap. 43.

Οὐδὲ ἐν γὰρ ὅλως ἔστιν τὸ γένος ἀνθρώπων εἴτε βαρβάρων εἴτε Ἑλλήνων, εἴτε ἁπλως ἀτινιῶν ὀνομαζοι περσαγορευομένων, ἢ Ἀμαξοβίων, ἢ ἀνοίκων καλουμένων ἐν σκηναῖς χλωνοζόφων οἰκοῦντων, ἐν οἷς μὴ διὰ τοῦ ὀνόματος τοῦ σταυρωθέντος Ἰησοῦ εὐχαὶ καὶ εὐχαριστίαι τῷ πατρὶ καὶ ποιητῇ τῶν ὅλων γίνονται. Dial. cum Tryph.

* So rendred by *Sylburgius*; but the word properly signifies those people, that changing their houses often, did it in Carts.

Quamvis enim dissimilia sunt in mundo genera linguarum, una tamen eademque est vis Traditionis: Nec quæ constitutæ sunt in Germania Ecclesiæ aliter credunt aut tradunt, nec quæ in Hispanis, nec quæ in

Galliis, neque in Oriente, neque Ægypto, neque in Lybia, aut in medio orbis terrarum fundatæ sunt. Cap. 3. lib. 1.

in *Spain*, nor *France*, nor those which are founded in the East, or in *Lybia*, or *Ægypt*, or in the middle of the world. You see he reckons up all the most eminent places of the world in his time; and yet we shall find *Tertullian* that lived a little after him stretcheth the bounds of Christianity much larger. Their sound (saith he, speaking of *David*) went through the earth, and their words to the end of the world. In whom other did all Nations believe, but in Christ that is now come? To whom do all Nations believe? Whom do the Parthians believe, Medes, Elamites, and those that inhabit *Mesopotamia*, *Armenia*, *Phrygia*, and *Cappadocia*; those that inhabit *Pontus*, *Asia*, and *Pamphilia*; those that dwell in *Ægypt*, and the Regions of *Africa*; those that inhabit beyond *Cyrene*? The Romanes and strangers Inhabitants, and them in *Hierusalem*, Jews, and other Nations, as now the varieties of the Getulæ, the many bounds of the Mauri, the limits of the Spaniards, the divers Nations of the Gauls, the places of the Britains, to the Romanes inaccessible,

In universa, inquit, terra, exiit sonus eorum, & usque ad terminos terræ verba eorum. In quem enim alia universa gentes credidêrunt, nisi in Christum qui jam venit? Cui enim & aliæ Gentes credidêrunt? Parthii, Medi, Elamitæ, & qui inhabitant Mesopotamiam, Armeniam, Phrygiam, Cappadociam, & incolentes Pontum & Asiam, & Pamphiliam; Immorantes Ægyptum, & Regionem Africæ quæ est trans Cyrenem inhabitantes; Romani & Incolæ, tunc & in Hierusalem Judæi & cætera gentes, ut jam Getulorum varietates, & Maurorum multi fines, Hispaniarum omnes termini, & Galliarum diversæ Nationes, & Britannorum inaccessa Romanis loca, Christo verò subdita, & Sarmatarum, & Dacorum, & Germanorum & Scythicarum, & abditarum multarum gentium, & provinciarum, & insularum nobis ignotarum, & quarumme-

cessible, but subdued to Christ; and of the Sarmatæ, of the Daci, of the Germans, and of the Scythians, and of many hidden Nations, and many Islands unknown to us, and which we are less able to repeat? In all which places the name of Christ who is now come doth reign; as before whom all the gates of every City are open, and to whom none are shut; before whom Iron bars are broken, and brass Gates are open.

rare minus possumus? In quibus omnibus locis Christi nomen qui jam venit regnat, utpote ante quem omnium Civitatum portæ sunt apertæ, & cui nullæ sunt clausæ; ante quem seræ ferreæ sunt comminutæ & valvæ æreæ sunt apertæ. Advers. Jud. Cap. 7.

To this let me adde what *Julian* the Apostate, after all his attempts, and designs to ruine Christianity, was forced to confess, *viz.* That Christ had overcome him: For being slain by an Arrow that none could guess from whence it came: They report (saith *Theodoret*) That he receiving the wound, did presently fill his hand with his blood, and casting that blood into the air, said; Thou hast overcome me, Galilæan. I need not to this purpose repeat more Authorities: 'Twas an Argument against Heathenisme most of the Fathers pressed; and though the Universality of the Victory now makes it less regarded; yet if we seriously consider the Instruments that begun this work, poor unlearned Mechanicks; the means they propagated it by, not by fighting but by suffering; the Enemies that opposed it, not only the

Ἐκεῖνον δὲ φάσιν δεξάμενον τὴν πληγὴν εὐθὺς πλῆσαι τὴν χεῖρα τοῦ αἵματος καὶ τοῦτο ῥῖψαι εἰς τὸν ἀέρα καὶ φάναι νενίκησας Γαλιλαῖε, &c. Theo. Eccl. Hist. lib. 3. Cap. 20.

great and wiſe men of the world, but ſelf-intereſt, the loſs of friends, enjoyments, every thing: And if to this we adde the ſpeed of the Conqueſt, we muſt of neceſſity acknowledge it was the finger of God that crowned ſuch contemptible means with ſo great ſucceſs, and gave ſo great a Victory beyond any humane apprehenſion.

I cannot here ſhut up my Argument from Miracles, till I have given you from two conſiderable Heathens ſome account of their Miracles. I have ſhewed you what *Apollonius* and *Apuleius* were; I ſhall here only tell you what *Valerius Maximus*, a ſober Roman Writer, ſaith of them, in a particular Chapter of that Subject. Neither am I ignorant concerning the motion and voice of the Immortal gods, perceived by humane eyes and ears, in how ancipitous an opinion the eſtimation was verſed; but becauſe they are not told as new, but repeated as delivered, let the Authors of them vindicate their truth. It is our work, not to ſhun thoſe things which are preſerved in the famous Monuments of Learning, no nor thoſe things that are in themſelves but vain. And what *Valerius* ſaith in general, *Livy* ſpeaks of in his time. Miracles (ſaith he) many that year were told, which the more ſimple and religious

Nec me præterit, de motu & voce Deorum Immortalium, humanis oculis auribuſque perceptо, quàm in ancipiti opinione æſtimatio verſatur, ſed quia non nova dicuntur, ſed tradita repetuntur, fidem autores vindicent. Noſtrum eſt inclytis literarum monumentis conſervata, perinde ac vana non refugiſſe. Val. Max. Lib. 7. Cap. 8.

Prodigia eo anno multa annuntiata ſunt, quæ quo magis credebant ſimplices, & religi-

ligious men believed them, by so much more they were told. And this shall serve me instead of answering all those Heathen Miracles, which the Fathers every where in their Apologies have done; but the decay of their Doctrine hath sufficiently confuted their Religion, and their Miracles have vanished with their Faith; and the only way to revive their follies, is to think them worthy of repetition. Thus much for my second Argument of Miracles; which confirms Christ to be the only Law-giver, and encreased the Christian Faith.

ost homines, eo etiam plura nuntiabantur. Lib. 24. Ca. 10.

3. The third and last is the holy lives and and wonderfull sufferings of Christians, which I only press as an Argument, that in the first times adorned the Christian Faith. And of this briefly. For their lives, we need not question the holiness of them, if we find them answerable to their Doctrine; which that they then observed, *Lucian* can inform us. For when (saith he) they once have gone aside, they deny the Gentile Gods, they worship that crucified deceiver of them, and live according to his Laws. And *Julian* the Apostate, writing to *Arsacius Pontifex* of *Galatia*, doth propose the Examples of Christians for him to imitate, assisting him the holiness of their lives did increase their Religion. His words are these; Do not we

Ἐπειδὰν ἅπαξ παραβάντες θεοὺς μὲν τοὺς Ἑλληνικοὺς ἀπαρνήσωνται, τὸν δὲ ἀνασκολοπισθέντα ἐκεῖνον σοφιστὴν αὐτῶν προσκυνῶσι, καὶ κατὰ τοὺς ἐκείνου νόμους βιῶσι. Lucian. de morte Peregrini.

Οὐδὲ ἀποκλείσομεν ὃ μάλιστα τῷ ἀθεότητα συνίσχυσεν ἢ περὶ τοὺς ξένους φιλανθρωπία, ἢ περὶ τὰς ταφὰς τῶν νεκρῶν προμηθία ἢ ἡ πεπλασμένη σεμνότης τοῦ βίου. Ju. Ep. 44.

see what it is that chiefly encreased this Atheism, their humanity to strangers, their care for burying the dead, and their feigned holiness of life; which word [feigned] was necessary for this Apostate to put in: however, we have this confessed, That they were charitable to strangers, pious to dead bodies, and in their life, to outward appearance, unblamable. But a little after he tells this *Arsacius*, speaking of the inhumanity of the Gentiles, That it was a shamefull thing to be so, when none of the Jews beg, and the cursed Galileans do not only feed their own, but ours that are in want. I might to this purpose adde much more, but this is sufficient.

Αἰσχρὸν γὰρ εἰ τῶν μὲν Ἰουδαίων οὐδεὶς μεταλῇ· ῥέψουσι δὲ οἱ δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἑαυτῶν καὶ τοῖς ἡμετέροις. Ibid.

For their sufferings, never was maxime so true as that, *Sanguis Martyrum Semen Ecclesiæ*; *The blood of the Martyrs was the Seed of the Church.*

To reckon up their several miraculous sufferings, were to repeat their ancient Martyrologies, and to stretch the bounds of this discourse to an endless length: I shall therefore only insist upon one particular, wherein the Christians in their sufferings have exceeded all other sufferers; that is, in their offering themselves to suffer. We shall find many examples of men who were so obstinate to their opinions, that they have chosen death rather

rather than a recantation of their errours; but yet I never heard of any that went so far, as in defence of an errour to offer himself to suffer; and this the Christians did, if we will believe *Julian* the Apostate, who in his fragments tells us of the Christians, that many of these Atheists out of zeal do perswade, That death is to be desired, because they think to fly to heaven, when men violently tear their Souls from them.

Ὑφ' ὧν οἱ πολλοὶ παροιστρούμενοι τῶν ἀθέων ἀναπείθονται θάνατον, ὡς ἀναπτησάμενοι πρὸς τὸν οὐρανὸν ὅταν ἀποῤῥέξωσι τὴν ψυχὴν βιαίως. Jul. Arag. in principio.

Now this offering themselves to be Martyrs was not done by a few, and those the most eminent Christians, but by people of all sorts and conditions. See what *Tertullian* saith to *Scapula*, speaking of the cruelty of *Arrius Antonius* in *Asia*; If it pleased that this be done here at *Carthage* also, what wilt thou do concerning so many thousands of men and women, of each sex, every age, and every dignity that will offer themselves unto thee? Nay, to omit more, this voluntary Martyrdome did so encrease, that the Church was forced by her Canons to forbid it, in charity to her Children. I shall not produce you many, because this discourse already hath exceeded my intended bounds; but I shall conclude the whole with that excellent answer S. *Cyprian* gave *Panterus* the Proconsul to his demand of the names of the

Hoc si placuerit & hic fieri, quid facies de tantis millibus hominum, tot viris & fæminis, omnis sexus, omnis ætatis, omnis dignitatis, offerentibus se tibi? Ad Scapulam, cap. 4.

Presbyters, as well as the Bishops in that City. When (saith he) our discipline forbids us voluntarily to offer our selves, and this very thing doth displease thy own Decree, they cannot offer themselves; but being sought by thee will easily be found.

Cum disciplina prohibeat ne quis se ultro offerat, & tuæ quoque censuræ hoc displiceat, nec offerri se ipsi possunt, sed à te exquisiti invenientur. Act. Mart. Edit. à Pamelio.

FINIS.